

בספר חיים

**B'SEIFER CHAYIM**

A MACHZOR FOR THE DAYS OF AWE

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The prayers in this machzor are the work of a hundred generations. Sources of recent prayers are credited when known. Much inspiration comes from the wonderful machsor of the Aquarian Minyan, Berkeley; and from their services, as well as from services lead by R. Zalman Schachter-Shalomi and by R. Avram Davis. The original material in this machzor is shared under a CC BY-SA 4.0 International license: <<https://creativecommons.org/licenses/by-sa/4.0/>>.

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|                               |                                |
|-------------------------------|--------------------------------|
| L'ma'an a'khai v'rei'ai       | לְמַעַן אֶחָי וְרֵעִי.         |
| l'ma'an a'khai v'rei'ai:      | לְמַעַן אֶחָי וְרֵעִי.         |
| a'dabra na,                   | אֲדַבְּרָה נָא.                |
| a'dabra na,                   | אֲדַבְּרָה נָא.                |
| shalom bakh.                  | שְׁלוֹם בָּךְ:                 |
| L'ma'an beit Adonai Elohai nu | לְמַעַן בֵּית יְיָ אֱלֹהֵינוּ. |
| avak'sha tov lakh.            | אֲבַקְשָׁה טוֹב לָךְ:          |

Because of my sisters and friends,  
because of my brothers and friends:  
please let me ask, please let me sing,  
peace to you.  
This is the house, the house of Hashem;  
I wish the best for you!  
This is the heart, the heart of the road.  
I wish the best to you!

Ps. 122; R. SHLOMO

**רְבוֹנוֹ שֶׁל עוֹלָם.** הֲרִינִי מוֹחֵל לְכָל מִי שֶׁהִכְעִיס וְהִקְנִיט אוֹתִי אוֹ  
שָׁחַטָא כְּנֻגְדִי בֵּין בְּגוּפִי בֵּין בְּמִמּוֹנִי בֵּין בְּכַבּוּדִי בֵּין בְּכָל אֲשֶׁר לִי. בֵּין  
בְּאַנְס. בֵּין בְּרָצוֹן. בֵּין בְּשׁוּגִג. בֵּין בְּמִזִּיד. בֵּין בְּדַבּוּר בֵּין בְּמַעֲשֵׂה. בֵּין  
בְּמַחֲשָׁבָה בֵּין בְּהִרְהוּר. בֵּין בְּגִלְגּוּל זֶה בֵּין בְּגִלְגּוּל אֲחֵר. וְלֹא יַעֲנֵשׁ שׁוֹם  
אָדָם בְּסַפְתִּי. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתִי. שְׁלֹא אֶחָטָא עוֹד.  
וּמָה שֶׁחָטָאתִי לְפָנֶיךָ מִחוּק בְּרַחֲמֶיךָ הָרַבִּים. אֲבָל לֹא עַל יְדֵי יְסוּרִים  
וְחֻלָּיִים רָעִים. יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ. יְיָ צוּרִי וְגֹאֲלִי:

**RIBONO SHEL OLAM!** Holiness of the entire world! I now forgive and pardon anyone  
who has angered or troubled me, or who has injured me, physically or financially, in  
my self-esteem or in any other way; whether the injury was accidental or intentional,  
by speech or by deed, in this incarnation or in any other.

May no one be punished on my account.

May it be that I move past my mistakes, and not repeat them; and may all the misdeeds  
I have committed be transformed through endless compassion, without further harm  
or suffering. May the words I speak and my deepest thoughts befit your love for me,  
my rock, my liberation.

## TWILIGHT PRAYERS

Return again, return again, return to the land of your soul.  
Return again, return again, return to the source of it all.  
Return to who you are, return to what you are,  
Return to where you are born and reborn again.  
Return again, return again, return to the land of your soul.

|                               |                                   |
|-------------------------------|-----------------------------------|
| V'hasheiv kohanim la'avodatam | וְהָשִׁיב כֹּהֲנִים לְעִבְדָתָם   |
| ul'vi'im l'shiram ul'zimram   | וְלוֹוִיִּם לְשִׁירָם וּלְזִמְרָם |
| v'hasheiv yisrael lin'veihem  | וְהָשִׁיב יִשְׂרָאֵל לְנֹוֹיָהֶם  |

*Priests, return to your service; Levites, to your songs and melodies; Israel, return to your splendor.*

R. SHLOMO

I call out from the depths; please listen to me,  
Don't ignore my cry.  
How can I go on, remembering my shortcomings?  
But in holiness there is release; I can regain perspective.  
I yearn for you, beloved; my whole being hopes as I wait for guidance.  
My soul seeks you more eagerly  
Than any watcher for the dawn ever awaited the dawn.  
Depend upon the strength of kindness, the abundance of help  
For we will surely be redeemed from all shortcomings.

PSALM 130

|                           |                             |
|---------------------------|-----------------------------|
| Min hamei'tzar karati Ya, | מִן הַמִּצָּר קָרָאתִי יְיָ |
| a'nani b'mer'khav Ya.     | עֲנֵנִי בַמֶּרְחָב יְיָ     |
| A'nani a'nani             | עֲנֵנִי עֲנֵנִי:            |
| A'nani b'mer'khav Ya.     | עֲנֵנִי בַמֶּרְחָב יְיָ     |

Tightly trapped, I called out for God  
and the broad freedom of holiness surrounded me.

PSALM 118

It is Tishrei, the seventh month  
The Shabbat of months, the ripening of the year.  
Nature turns inward, and we follow.  
In the silence of inside, we hear  
Holiness calling to each of us, "A'yekhah.  
Where are you? Are you hiding?  
Hiding from Me? Hiding from yourself?"  
"Hinayni," each of us has the chance to respond.  
"Hinayni. Here I am! No I'm not hiding any longer.  
Here I am.  
I may not know what to do, but  
I am ready enough to say 'Hinayni!'"

*After R' David Wolfe-Blank*

Y'did nefesh av harakhaman  
m'shokh av'd'kha el r'tzonekha.  
Yarutz avdekha k'mo ayal;  
yish'takha'veh el mul hadar'kha.  
Te-erav lo y'didtekha  
min'fet tzuv v'khal ta-am.

יְדִיד נֶפֶשׁ אָב הָרַחֲמָן  
מְשׁוֹךְ אֶבְדֶּךָ אֶל רְצוֹנְךָ  
יְרוּץ עֲבִדְךָ כְּמוֹ אֵיל  
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ  
תֵּעָרַב לוֹ יְדִידוֹתֶךָ  
מִנֶּפֶת צוּף וְכָל טָעָם:

You who loves my soul, compassion's gentle source  
Draw your servant, and shape me to your will.  
Like a darting deer, I will flee to you.  
Before your glorious presence, humbly do I bow  
Let your sweet love, delight me with its thrill.  
Because no other dainty, will my hunger still.

How splendid is your light, which worlds do reflect  
My soul is worn from craving, for your love's delight.  
Please good God do heal her, and show to her your face  
So my soul can see you, and bathe in your grace  
There she will find strength, and healing in this sight.  
Her joy will be complete then, eternal her delight.

What pity stirs in you, since days of old, my God!  
Be kind to me your own child, begotten by your love.  
For long and longing hours, I yearned for your embrace  
To see my light in your light, basking in your grace.  
My heart's desire is, to harmonize with yours.  
Do not conceal your pity, hide not that light of yours.

Help, my lover spread, your canopy of peace,  
Enfold all human beings, give all pain surcease.  
Your presence on this earth plane, do make known to us  
And we will respond then, with song and with dance.  
Rush my love be quick, the time for love is now  
Let your gentle favor, grace us as of old.

RABBI ZALMAN

# ROSH HASHANA

The moon is dark tonight, a new  
moon for a New Year. It is  
hollow and hungers to be full.  
It is the black zero of beginning.  
Now you must void yourself  
of injuries, insults, incursions.  
Go with empty hands to those  
you have hurt and make  
amends.

It is not too late. It is early  
and about to grow. Now  
is the time to do what you  
know you must and have  
feared  
to begin. Your face is dark  
too as you turn inward to face  
yourself, the hidden twin  
of all you must grow to be.

Forgive the dead year. Forgive  
yourself. What will be wants  
to push through your fingers.  
The light you seek hides  
in your belly. The light you  
crave longs to stream from  
your eyes. You are the moon  
that will wax in new goodness.

—Marge Piercy

## KOL NIDREI

Or zaruah la'tzadik u'li'yish'rei lev sim'kha      אור זרע לצדיק וליישרי לב שמחה:  
Light is sewn for the kind, and joy for the steadfast heart.

Biy'shiy'va shel ma'la uviy'shiy'va shel matah,      בישיבה של מעלה ובישיבה של מטה  
al da'as hamakom v'al da'as hakahal,      על דעת המקום ועל דעת הקהל  
anu matiy'rin l'hit'paleil im ha'avaryanim.      אנו מתירין להתפלל עם העבריינים:

In the heavenly yeshiva and in the earthly yeshiva; before the Omnipresent, and before this congregation: we grant permission to pray with everyone who has transgressed.

**Kol Nidrei** ve'esarei      כל נדרי ואסרי. וחרמי. וקונמי וכנויי.  
vakha'ramei v'kona'mei v'khinu'yei      וקנוסי ושבועות. דנדנא ודאשתבענא.  
v'kinusei u'sh'vuot, din'darna      ודאחרמנא ודאסרנא על נפשטנא. מיום  
u'd'ish't'va'na, u'd'a'kha'reimna,      כפרים זה עד יום כפרים הפא עלינו  
v'di'asarna al naf'sha'tana mi'yom kipurim      לטובה. כלהון אחרטנא בהון. כלהון יהון  
zeh ad yom kipurim ha'ba aleinu      שרן: שביקין. שביתין. בטלין ומבטלין.  
l'tovah. Kul'hon ikha'ratna v'hon,      לא שרירין ולא קימין. נדרנא לא נדרי.  
kul'hon y'hon sharan. Sh'vikin, sh'vitin,      ואסרנא לא אסרי. ושבועתנא לא שבועות:  
b'teilin u'm'vutalin, la sh'ririn v'la  
ka'yamin. Nidrana la nidrei, ve'esa'arana  
la esarei, u'sh'vua'tana la sh'vuot.

|   |   |  |
|---|---|--|
| <b>All the weight</b><br>of everything<br>that we've vowed<br>excluded<br>failed<br>promised ourselves<br>swore we would<br>swore we wouldn't | cut ourselves off from<br>from last Yom Kippur<br>to the one that will come next year<br>(may it be for good)<br>all of them<br>we free ourselves from them<br>from this moment, they are<br>nothing. | Our enmities<br>our limitations<br>our blame<br>they have no reality<br>they no longer exist.<br>These vows were never vows<br>these oaths are not valid oaths<br>these bindings are released. |
|---|---|--|

V'nis'lakh l'khol a'dat b'nei Yisrael v'la'geir      ונסלח לכל עדת בני ישראל ולגר  
ha'gar b'to'kham, ki l'khol ha'am bish'ga'ga.      הגר בתוכם. כי לכל העם בשגגה:

Grant forgiveness to all the people of Israel, and to those who live among them, for all the people have made mistakes.

Vayomer Adonai salakh'ti kid'vare'kha      ויאמר יהוה סלחתי כדברך:  
And God said, I have forgiven as you have spoken.

Barukh ata Adonai eloheinu melek ha'olam      ברוך אתה יי אלהינו מלך העולם  
She'he'khe'yanu v'kiy'manu      שהחיינו וקימנו והגיענו לזמן הזה:  
v'higi'yanu laz'man hazeh

We bless the Ever-Present, unfolding the universe, enlivening us, sustaining us, and bringing us to this moment.

These are my heart's true  
desires. Have compassion,  
do not hide from me.

Eileh kham'dah libi;  
khusah nah v'al nah tit'aleim.

אלה חמדה לבי  
חוסה נא ואל נא תתעלים:

Barukh ata Adonai eloheinu melekh ha'olam  
Asher kid'sha'nu b'mitz'vo'tav v'tzivanu  
l'had'lik neir shel Yom Tov.

ברוך אתה יי אלהינו מלך העולם  
אשר קדשנו במצותיו וצונו  
להדליק נר של יום טוב:

We bless the Holiness of the universe, for sharing sanctity with us through mitzvot,  
teaching us to light the candles of this holy day.

Barukh ata Adonai eloheinu melekh ha'olam  
She'he'khe'yanu v'kiy'manu  
v'higi'yanu laz'man hazeh

ברוך אתה יי אלהינו מלך העולם  
שהחיינו וקימנו והגיענו לזמן הזה:

We bless the holiness of the universe,  
For giving us life, sustaining us, and bringing us to this season.

Am I awake? Am I prepared?  
Are you listening to my prayer?  
Can you hear my voice? Can you understand?  
Am I awake? Am I prepared?

NOAH AHRONSON

*Reader:* Bor'khu et Adonai ham'vorakh!

ברכו את יי המברך:

*All:* Barukh Adonai ham'vorakh l'olam va'ed!

ברוך יי המברך לעולם ועד:

Let us bless the source of all blessings.  
*Blessed is the source of all blessings throughout space and time.*

Barukh ata Adonai eloheinu melekh  
ha'olam asher bid'varo ma'ariv ara'vim.  
B'khakh'ma po'tei'akh sh'arim uvit'vuna  
m'sh'ne itim umakha'life et haz'manim  
um'sader et ha'kokha'vim b'mish'm'ro'  
tei'hem bara'kia k'r'tsono. Borei yom  
v'lai'la, golel or mipnei kho'shekh v'kho'  
shekh mipneh or; uh'ma'avir yom u'mei'  
vi laila, u'mavdil ben yom uven laila,  
Adonai tzvaot sh'mo. El khai v'kayam  
tamid yimlokh aleinu l'olam va'ed.  
Barukh atah Adonai ha'ma'ariv ara'vim.

ברוך אתה יי אלהינו מלך העולם אשר  
בדברו מעריב ערבים. בחכמה פותח  
שערים ובתבונה משנה עתים ומחליף את  
הזמנים ומסדר את הכוכבים במשמרותיהם  
ברקיע כרצונו. בורא יום ולילה גולל אור  
מפני חשך וחסך מפני אור ומעביר יום  
ומביא לילה ומבדיל בין יום ובין לילה יי  
צבאות שמו. אל חי וקים תמיד מלוד עלינו  
לעולם ועד. ברוך אתה יי המעריב ערבים:



Blessed is the causer of causes, majestic pattern of the universe, whose design brings on the evening. Through insight always unlocking the gates of time, and through understanding repeating and varying the cycles of seasons, setting the pathways of the stars and planets in space according to design. Conceiving day and night, rolling away light from the face of darkness, and darkness from the face of light, closing the day and bringing on the night. Marshalling the cosmic forces is your nature. May your living presence be our amazement forever. Blessed are you who brings on the night.

Ahavat olam beit Yisrael am'kha ahavta;  
Torah umitz' vot, khu'kim umish'patim  
otanu l'mad'ta. Al kein ado'nai eloheinu  
b'shakhveinu uv'kumeinu na'siakh  
b'khuke' kha v'nismakh b'divrei  
tora'tekha uv'mitvo' tekha l'olam vaed.  
Ki heim kha'yeinu v'orekh yameinu uvahem  
negeh yomam valaila, v'ahavatkha al  
tasir mimenu l'olamim; Barukh ata  
Adonai, oheiv amo yisrael.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ תּוֹרָה  
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדַּתְּ עַל כֵּן  
יְיָ אֱלֹהֵינוּ בְּשִׁכְבָּנוּ וּבִקְוֵמָנוּ נִשְׁיַח בְּחֻקֶּיךָ  
וְנִשְׂמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם  
וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ וּבָהֶם נִהְיָה  
יוֹמָם וְלַיְלָה וְאַהֲבַתְךָ אֶל תַּסִּיר מִמֶּנּוּ  
לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

From ever you have loved us into life, nourished our forebears with teachings of kindness. In the same way you will help us find our path, and we will always rejoice as we come to understand your Torah and mitzvot. For they are our lives, the thread through all our days, guiding us day and night. Your love will never depart from us. Blessed are you who relates to us in love.

Mighty, Faithful Source!

Eil melekh ne'eman:

אל מֶלֶךְ נֶאֱמָן:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Sh'ma Yisrael Adonai Eloheinu Adonai ekhad!

Listen Israel: the source of all our being, that source Is One!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Barukh sheim k'vod malkhuto l'olam vaed.

Bless the majestic splendor that shines through space and time.

V'ahavta et Adonai elohe'kha b'khol  
l'vav'kha, uv'khol naf'sh'kha, u'v'khol  
m'odekha. V'hayu had'varim ha'eileh  
asher anokhi m'tzav'kha hayom al l'va'  
vekha. V'shi'nan'tam l'vanekha v'dibar  
ta bam b'shiv't'kha b'vei'tekha, uv'lekh'  
t'kha vade'rekh, uv'shakh'b'kha u'v'ku'  
mekha uk'shartam l'ot al yade'kha, v'ha  
yu l'to'tavot bein eineykha u'kh'tavtam  
al mizu'zot bei'tekha uvi' sh'a 'rekha.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ  
וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים  
הָאֵלֶּה אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם עָלֶי-לִבְבְּךָ:  
וּשְׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכֶבְךָ וּבְקוּמְךָ:  
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין  
עֵינֶיךָ: וּכְתַבְתָּם עַל-מִזְוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

And you will love Hashem your God with all your heart  
With all your soul, and with all your might  
And these words which I command you on this day  
Will be on your heart, will be on your heart.  
And you shall teach them diligently (gently) unto your children  
And you shall speak of them, when you're sitting in your house  
When you are walking by the way, and when you are lying down,  
And when you rise up, and when you rise up  
And you shall bind them for a sign upon your hand  
And they will be for frontlets between your eyes.  
And you shall write them on the doorposts of your house  
And upon your gates, and upon your gates.  
That you may remember and do all my commandments  
And be holy unto your God, unto your God!

How good it will be  
When you listen, really listen,  
To the mitzvot I give you  
today,  
To love your God,  
And to act godly  
in everything you say  
in every thing you do.  
Your earthly needs will be  
met,  
Each in their proper season,  
You will reap what you plant.  
Your animals too will have  
ample feed.  
All of you will eat and be  
content.  
Be careful — watch out!

Don't let your cravings delude  
you and become your gods;  
*Don't debase yourself to them  
and lose sight of the God-sense  
within you*  
For then heaven will be shut  
to you,  
Grace will not descend,  
Earth will not yield her  
produce.  
*Your rushing will destroy  
you!*  
*And Earth will not be able  
To recover her good balance  
In which God's gifts manifest.*  
Let these values of Mine  
Resound in your feelings and  
hopes:

Marking what you produce,  
Guiding what you perceive.  
*Teach them to your children  
So that they learn  
How to make their homes sacred;  
And how to deal with traffic*  
Even when you are depressed,  
And when you are elated.  
Mark your entrances and exits  
with them  
So that you stay more aware.  
*Then, you and your children,  
And their children,  
Will live out on earth  
That divine promise  
Given to your ancestors  
To live heavenly days  
Right here on this earth.* RZalman

יְיָ RAKHMANA ELOHEICHEM EMET

יְיָ YAH ELOHEICHEM EMET

יְיָ אֱלֹהֵיכֶם ADONAI ELOHEICHEM EMET

It is true that there is a unity to reality; there is nothing which is not holy. It is true that we can reflect that unity, and act as a just and a holy people. It is true that remembering that unity frees us from the strength of terror, and redeems us from the grasp of violence. When our vision widens to include the entire flow of life, we can never lose our footing.

There is help to face the pharaohs in our lives and to confront the source of their violence.

There is help to transcend our afflictions, and to rise above our fears.

There is help to transform our angers and hatreds, and to emerge into total freedom.

We name as God the power who gives us passage through dangerous waters, but drowns our fears and hatreds in the depths.

Hama'avir banav bein gizrei yam  
suf, et rod'fei'hem v'et  
son'ei'hem bit'homot tiba. V'ra'u  
vanav g'vurato, shib'khu v'hodu  
lish'mo. Umal'khuto v'ratzon kib'lu  
aleihem, Moshe uv'nei yisrael  
l'kha anu shirah b'sim'khah rabah,  
v'amru khulam:

הַמַּעֲבִיר בְּנֵיו בֵּין גִּזְרֵי יָם סוּף. אֶת רוֹדְפֵיהֶם  
וְאֶת שׁוֹנְאֵיהֶם בְּתֵהוּמוֹת טֶבַע. וְרָאוּ בְנֵיו  
גְבוּרָתוֹ שֶׁבָּחוּ וְהוֹדוּ לְשִׁמּוֹ: וּמִלְכוּתוֹ בְּרָצוֹן  
קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ  
שִׁירָה. בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כֻלָּם:

When the people saw the miracle of their liberation, they burst out in song and praise.  
Lovingly they committed themselves to the power that liberated them. Moses  
laughed, Miriam danced, and all the people together responded with great joy:

Mi kha'mo'kha ba'eilim Adonai, mi  
ka' mo'kha ne'dar ba'kodesh, nora  
t'hi'lot o'seh feleh. Mal'khut'kha  
ra'u va'ne'kha, bo'kei'a yam lif'nei  
Moshe. Zeh eili, anu v'amru, Adonai  
yim'lokh l'olam va'ed. V'ne'emar ki  
fadah Adonai et ya'akov ug'alo  
mi'yad kha'zak mimenu l'olamim.  
Ba'rukh atah Adonai, ga'al yisrael.

מִי כִמְכָה בָּאֵלִים יְיָ מִי כִמְכָה נֶאֱדָר  
בִּקְדֹשׁ נוֹרָא תִהְיֶה עֹשֶׂה פֶלֶא: מִלְכוּתְךָ  
רָאוּ בְנֵיךָ. בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה. זֶה אֱלֹהֵי  
עָנוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. וְנֶאֱמַר:  
כִּי פָדָה יְיָ אֶת יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ  
לְעוֹלָמִים: בָּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

What other power is like this one? What can transcend like holiness, awesomely powerful, working wonders? We experienced that power as the sea split before Moses. 'This is my God!' we exclaimed, 'Majesty transcends all time and space!' This is why it is said: Jacob was rescued from battling his brother, a peril he could not overcome himself. Praised are you, source of miracles, redeemer of Israel.

Hashkiveinu Adonai Eloheinu l'shalom  
 v'ha'amidei'nu malkeinu l'khayim  
 ul'sha'lom uf'ros aleinu sukat  
 sh'lome'kha v'tak'neinu b'eitzah tovah  
 milfane'kha v'hoshi'einu l'ma'an  
 sh'mekha v'hagein ba'adeinu v'haseir  
 mei'aleinu oyev v'dever v'kherev v'ra'av  
 v'yagon v'haseir satan mil'fanei'nu  
 u'mei'akha' reinu uv'tzeil k'nafe'kha  
 tas'tireinu. Ki Eil shomreinu umatzileinu  
 atah ki Eil melekh khanun v'rakhum atah.  
 Ush'mor tzeitenu uvo'einu l'khayim  
 ul'shalom mei'atah v'ad olam.  
 U'frot aleinu sukat sh'lomekha.  
 Barukh atah Adonai haporeis sukat  
 shalom aleinu v'al kol amo Yisra'el, v'al  
 kol yoshvei teiveil, v'al y'rusha'la'yim.

הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ  
 מַלְכֵנוּ לְחַיִּים טוֹבִים וּלְשָׁלוֹם וּפְרוֹשׁ עָלֵינוּ  
 סִכַּת שְׁלוֹמְךָ וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ  
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ וְהַגֵּן בְּעֵדֵנוּ וְהַסֵּר  
 מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעָב וְיָגוֹן וְהַסֵּר  
 שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ וּבְצִל כְּנָפֶיךָ  
 תַּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה. כִּי  
 אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וּשְׁמוֹר צֵאתֵנוּ  
 וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם.  
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. בָּרוּךְ אַתָּה יי  
 הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ  
 יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְעַל יְרוּשָׁלַיִם:

Lay us down tonight in peace, and awaken us to full life. Spread the shelter of Your peace over us, and enlighten us from the burdens of hatred, war, sickness, famine, and sadness. Carry us in the shadow of Your wings and watch over us. Guard our going out and our returning, in life and in peace, tonight and always; spread the shelter of Shalom over us. Spread the shelter of your peace over us, over all Israel, over all who dwell on earth, and over Jerusalem.

#### ON ROSH HASHANA:

Tiku ba'khodesh shofar, ba'ke'se  
 l'yom kha'geinu; ki khok l'yis'rael hu,  
 mishpat lei'lohei ya'akov.

תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם חַגֵּנוּ כִּי  
 חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

Blow the shofar when the moon is hidden, at the beginning of the month; for that is the time of our holiday. It is the law for Yisrael, that this be a day of sacred judgment.

#### ON YOM KIPPUR:

Ki vayom hazeh y'khapeir aleikhem  
 l'taheir et'khem mikol khato'tei'khem  
 lif'nei Adonai tit'haru.

כִּי בַיּוֹם הַזֶּה יִכָּפֹר עֲלֵיכֶם לְטָהָר  
 אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יי תְּטַהָרוּ:

On this day, atonement will be made for you, to transform all your shortcomings. Before the Infinite you shall be clean.

THE HEBREW AMIDA IS ON PAGE 11

AN ENGLISH TRANSLATION BEGINS ON PAGE 14

A POETIC REFLECTION OF THE AMIDA IS ON PAGE 16

A CONTEMPLATIVE AMIDA IS ON PAGE 17

PRAYERS OF THE MIND AND HEART NOT IN THE BOOK ARE AN IMPORTANT PART  
OF ANY RECITATION OF THE AMIDA. THE PRINTED VERSIONS ARE OPTIONAL.

PLEASE BE SEATED WHEN YOU HAVE FINISHED YOUR PRAYER.

Yitgadal v'yitkadash sh'mei raba,  
b'al'ma di v'rah khirutei.  
v'yamlikh mal'khutei  
b'khayeikhon uv'yo'meikhon  
uv'khaiyei d'khol beit Yisrael,  
ba'a' gala uviz'man kariv v'imru **amein**.  
**Y'hei sh'mei raba m'vorakh**  
**l'olam ul'almei almaiya.**  
Yitbarakh v'yishtabakh v'yitpa'ar  
v'yit romam v'yitnasei  
v'yithadar v'yit'a'leh v'yit'halal  
sh'mei d'kud'shah **B'rikh hu.**  
L'eila u'l'eila mikol birkha' ta v'shirata,  
tush'b'khata v'nekhe'ma ta  
da'amiran b'alma v'imru **amein**.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שֵׁמֶה רַבָּא.  
בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ  
וְיִמְלִיךְ מַלְכוּתֵיהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֵגְלָא וּבְזִמָּן קָרִיב וְאָמְרוּ אָמֵן:  
יְהֵא שֵׁמֶה רַבָּא מְבֹרָךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שֵׁמֶה דְקֻדְשָׁא בְרִיךְ הוּא:  
לְעֵלָא וּלְעֵלְא מְכָל בְּרַכְתָּא וְשִׁירָתָא  
תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
דְאָמִירָן בְּעֵלְמָא וְאָמְרוּ אָמֵן:

Make the God name big.  
Big and Holy.  
Do it in this world.  
This creation sprung from consciousness.  
And bring some order to this...  
Do it fast, soon, in our lives, in the days ahead, in the life of the people we call home.  
Everybody join with me: May the name be blessed forever and ever!  
Yes, blessed.  
Blessed, whispered, sung out, shouted, honored, this Holy Name.  
The Name far beyond any song, poem, or comforting words we could ever speak.  
Everybody say: That's the truth!

R. DANIEL BRENNER

Adonai s'fatai tiftakh ufi yagid t'hilatekha.

Barukh atah adonai eloheinu v'elohai avoteinu v'imatenu. Elohai Avram v'Sara, elohai Yitzak v'Rivka v'elohai Yaakov Leah v'Rakhel. Ha' eil, hagadol hagibor v'hanora, Eil elyon gomeil khasadim tovim v'ko' nei hakol v'zokheir khasdei avot v'imahot umeivi g'ula livnei v'nei' hem l'ma'an sh'mo b'ahava. Zakh' reinu l'khayim melekh khofeitz bakhayim v'khatveinu b'seifer hakhayim l'mankha elohim khayim. Melekh ozeir umoshia umagein. Barukh ata Adonai, ezrat Sara umagein Avraham.

Atah gibor l'olam adonay, m'khayeh meitim atah, rav l'hoshi'a. M'khalkeil khayim b'khesed, m'khayeh meitim b'rakhamim rabim someikh noflim v'rofei kholim umatir asurim umka' yeim emunato lisheinei afar, mi kha' mokha ba'al g'vurot umi domeh lakh melekh meimit um'khayeh umatz'mi' akh y'shuah. Mi khamokha av hara' kha' mim zokheir y'tzurav l'kha'yim b'rakhamim. V'ne'e'man atah l'hakha yot meitim. Barukh atah Adonai m'khayeh hameitim.

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ. אֱלֹהֵי שָׂרָה וְאַבְרָהָם. אֱלֹהֵי יִצְחָק וְרִבְקָה. וְאֱלֹהֵי יַעֲקֹב לֵאמֹר וְרַחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וְאַמָּהוֹת וּמַבִּיא גְּאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: זָכְרֵנוּ לְחַיִּים מְלֶךְ חַפֵּץ בַּחַיִּים וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יי עֲזָרַת

שָׂרָה וּמַגֵּן אַבְרָהָם:

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנֵי מַחִיָּה מַתִּים אַתָּה רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מַתִּים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר מִי כְמוֹךְ בַּעַל גִּבּוֹרוֹת וּמִי דוֹמָה לָךְ מְלֶךְ מַמִּית וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה: מִי כְמוֹךְ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיו לְחַיִּים בְּרַחֲמִים: וְנֶאֱמַן אַתָּה לְהַחֲיוֹת מַתִּים. בָּרוּךְ אַתָּה יי מַחִיָּה הַמַּתִּים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה:

וּבִכֵּן תֵּן פִּחְדְּךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂיךָ וְאִימָתְךָ עַל כָּל מַה שֶּׁבִּרְאָתְךָ וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים וַיַּעֲשׂוּ כָּל־אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבֵּב שָׁלֵם כְּמוֹ שֶׁיִּדְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטָן לְפָנֶיךָ עַז בִּידְךָ וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבִּרְאָתְךָ.

וּבִכֵּן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירְאִיָּךְ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ וּפְתִיחוֹן פֶּה לְמַיְחֲלִים לָךְ שֶׁמַּחֲה לְאַרְצְךָ וְשֶׁשּׁוֹן לְעִירְךָ וְצִמְיַחַת קֶרֶן לְדוֹד עֲבָדְךָ וְעַרְיַכַת נֵר לְבֶן-יִשְׂרָאֵל מְשִׁיחְךָ בְּמַהֲרָה בִּימֵינוּ.

וּבִכֵּן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלִזוּ וַחֲסִידִים בְּרַנָּה יִגִּילוּ וְעוֹלָתְךָ תִּקְפֹּץ-פִּיהָ וְכָל הָרָשָׁעָה כָּלָה כַּעֲשֵׁן תִּכָּלֶה כִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן הָאָרֶץ. וְתִמְלֹךְ אַתָּה יי לְבַדְּךָ עַל כָּל מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשׁ כְּפִתּוּב בְּדַבְּרֵי קֹדֶשׁ: יְמִלֶךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר: הִלְלוּיָהּ.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעְדֶּיךָ כִּכְתוּב: וַיִּגְבֶּה יי צְבָאוֹת בַּמִּשְׁפָּט  
וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה יי הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת  
וְקִדְשְׁתָּנוּ בְּמִצּוֹתֶיךָ וְקִרְבַּתָּנוּ מִלִּכְנוּ לַעֲבוֹדָתְךָ וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתָּ.

YOM KIPPUR

וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם  
הַכּוֹפָרִים הַזֶּה. לְמַחֲלָה וְלִסְלִיחָה  
וְלִכְפָּרָה. וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ

ROSH HASHANA

וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת  
יוֹם הַזִּכְרוֹן הַזֶּה יוֹם תְּרוּעָה.

מִקְרָא קָדֵשׁ. זָכַר לִיצִיאַת מִצְרַיִם: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֹא וַיִּגְיַע  
וַיֵּרָא וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרֵינוּ וּפְקֻדוֹתֵינוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְזִכְרוֹן  
מְשִׁיחַ בֶּן-דָּוִד עֲבָדְךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל  
לְפָלִיטָה וּלְטוֹבָה. לַחַן וְלַחֲסֵד וְלִרְחֻמִּים לְחַיִּים וּלְשָׁלוֹם.

בְּיוֹם הַכּוֹפָרִים הַזֶּה.

בְּיוֹם הַזִּכְרוֹן הַזֶּה.

זָכְרָנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדָבָר יִשׁוּעָה  
וּרְחֻמִּים חוֹס וְחַנּוּן. וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנוּן וּרְחוּם אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם  
הַכּוֹפָרִים הַזֶּה: מַחֲה וְהַעֲבִיר פְּשָׁעֵינוּ  
וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ כְּאֹמֶר: אֲנֹכִי אֲנֹכִי  
הוּא מַחֲה פְשָׁעֶיךָ לְמַעַנִי וְחַטָּאתֶיךָ לֹא אֶזְכֹּר:  
וְנֹאמֶר מַחֲיִיתִי כְּעַב פְּשָׁעֶיךָ וְכַעֲנָן חַטָּאתֶיךָ  
שׁוֹבָה אֵלַי כִּי גִאֲלָתֶיךָ וְנֹאמֶר: כִּי בְיוֹם הַזֶּה  
יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם  
לִפְנֵי יי תְּטַהֲרוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ וְתַן  
חֻלְקָנוּ בְּתוֹרָתְךָ. שִׁבְעֵנוּ מְטוֹבָךְ וְשִׁמְחָנוּ  
בִּישׁוּעָתְךָ וְטַהֵר לִפְנֵינוּ לַעֲבֹדְךָ בְּאַמֶּת. כִּי  
אַתָּה סֶלַח לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל  
בְּכָל יוֹר וְדוֹר. וּמִבְּלַעְדֶּיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל  
וְסוֹלֵחַ אֶלָּא אַתָּה: בְּרוּךְ אַתָּה יי מֶלֶךְ מוֹחֵל  
וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל  
וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה. מֶלֶךְ עַל  
כָּל הָאָרֶץ מְקֻדָּשׁ יִשְׂרָאֵל וְיוֹם הַכּוֹפָרִים:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֹךְ עַל  
כָּל הָעוֹלָם כְּלוֹ בְּכּוֹדְךָ וְהַנֶּשֶׂא עַל  
כָּל הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ בְּהִדָּר גָּאוֹן  
עֶזְךָ עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץ וְיָדַע  
כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלָתוֹ וַיִּבֶן כָּל  
יְצוֹר כִּי אַתָּה יִצְרָתוֹ וַיֹּאמֶר כָּל  
אֲשֶׁר נִשְׁמָה בְּאִפּוֹ יי אֱלֹהֵי יִשְׂרָאֵל  
מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ קִדְּשָׁנוּ  
בְּמִצּוֹתֶיךָ וְתַן חֻלְקָנוּ בְּתוֹרָתְךָ  
שִׁבְעֵנוּ מְטוֹבָךְ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ  
וְטַהֵר לִפְנֵינוּ לַעֲבֹדְךָ בְּאַמֶּת כִּי אַתָּה  
אֱלֹהִים אֱמֶת וּדְבָרְךָ אֱמֶת וְקִים  
לַעֲד. בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל  
הָאָרֶץ מְקֻדָּשׁ יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן  
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. וּתְחַזִּינָה עֵינֵינוּ בְּשׁוֹבֶךְ לְצִיּוֹן  
בְּרַחֲמִים. בְּרוּךְ אַתָּה יי הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוֹר  
חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר נֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ  
הַמְּסוּרִים בִּיָּדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךְ שְׁבָכָל יוֹם עִמָּנוּ  
וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל עֵת עָרַב וּבֹקֶר וְצַהֲרַיִם הַטּוֹב כִּי לֹא כָלוּ  
רַחֲמֶיךָ וְהַמְּרָחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִיֵּינוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד. וּכְתוּב לְחַיִּים  
טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיִּהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל  
יִשׁוּעָתָנוּ וְעִזָּרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת:

EVENING

MORNING

שֵׁים שְׁלוֹם טוֹבָה וּבִרְכָּה חֵן וְחֶסֶד וְרַחֲמִים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ: בָּרַכְנוּ אֲבִינוּ  
כָּלֵנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה  
לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד  
וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.

שְׁלוֹם רַב עַל יִשְׂרָאֵל  
עִמָּךְ תְּשִׁים לְעוֹלָם כִּי  
אַתָּה הוּא מֶלֶךְ אֲדוֹן  
לְכָל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

בְּסִפּוּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִפְתָּב  
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם.

בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׂפָתֵי מַדְבַּר מְרָמָה: וְלִמְקַלְלֵי נַפְשֵׁי תַדִּם וְנַפְשֵׁי  
כַּעֲפָר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ וּבִמְצוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל  
הַחוֹשְׁבִּים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ  
עֲשֵׂה לִמְעַן יִמִּינְךָ עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ. עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחְלְצוּן  
יְדֵיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרִי וְגֹאֲלִי.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוֹ: אָמֵן:



Bless the compassion and the truth that has sustained generations. Guide of Abraham and Sarah; guide of Isaac and Rachel; guide of Rachel, Leah, and Jacob—profound, abundant, awesome, filling all dimensions and worlds; the highest power, source of all loving deeds; honoring the courage of ancestors, and enabling that courage to inspire generations toward redemption, in love, for that is its nature. *May we be renewed, and written into life, for that is the desire of the source of all life.* Blessed is the compassion that shielded Abraham and strengthened Sarah.

Compassion's might has no limit: sustaining the living with kindness, lovingly bringing life to the lifeless; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. *Who is like this source of mercy, binding its children into life, in mercy.* Always it is the faithful source of life. Blessed is the compassion that fills matter with living spirit.

Holiness surrounds us, and all creatures, filled with this holiness, day after day proclaim the One. Blessed is holiness, the deepest power.

And so, let creation be amazed, and all its works stand in awe, and every creature be overcome by the unity that connects us all; so that all join in whole-hearted fellowship to heal and complete the design. We know, we have always known, that there is nothing, in all space and time, truly disconnected from the divine, nothing that cannot become a joyful part of holy creation.

And so, may those who serve be honored, and those who stand in awe be joyful. Give hope to those who seek integrity, and let those who yearn for good find their voice. Help all lands find joy, and fill every city with gladness, so that the light of redemption be kindled soon, in our days.

And so the innocent will see and be glad, those yearning for justice will rejoice, those who have been searching will celebrate in song; as deceit finally shuts its mouth, and evil dissolves like smoke, and the dominion of arrogance is swept from the earth.

Then a single purpose will fill everyone in creation: every heart a temple; every hill Zion; every city Jerusalem. That is the holy teaching: *The Divine will hold sway everywhere; the power of truth flows steadily from age to age, Halleluyah!*

Holiness! It is awesome, and transcends any other power. As is written, *the source of this teeming universe is exalted through justice; compassion magnifies the holiness of the divine.* Call out blessing to the sovereignty of the sacred.

We are chosen, we are loved, and we are entrusted: to lift up, to sanctify, and to bring close. Our deeds are to reflect the holy and awesome name of God.

May we share our delight in

ROSH HASHANA

this day of reminding, of hearing the shofar blast; for gathering in holiness,

YOM KIPPUR

this day of atonement, for forgiving, for resetting, for transforming, for gathering in holiness,

to remember the going forth from Egypt. May grace ascend within us, open our ears, open our hearts and minds: to the devotion of our ancestors, to the flame of the Messiah, to our people Israel, to all humankind. May the joy of this day thread its way into our day-to-day lives, bringing us, and all those we meet, goodness and blessing, life and peace.

## ROSH HASHANA

Let justice and compassion rule all the earth with honor, raised high and cherished above all things, flooding the world with beauty and strength. Let every creature know its creator, and everything that breathes proclaim: YHVH, the center of Israel, this is the center that embraces the whole.

May the power that flows through the generations help us be sanctified by what we do, and find our own share in the Torah. Let us enjoy God's good world and rejoice in help; may we purify our hearts to serve truly, for the power is truth, and its teaching true and eternal. Blessed is compassion, core of all being, sanctifying Israel and this day of reminding.

## YOM KIPPUR

May the power of renewal present in every age release the guilt of our mistakes, on this day of atonement. Clear out our mistakes and their wreckage, so we can see each other truly. As we have learned: *I, self of your self, am the one who releases your guilt, for my own sake; why should I remember your sins?* And we have learned: *I have swept your wrongs away like clouds, your mistakes like mist. Only turn to me, for I have already freed you!* And we have learned: *On this day a mending will be made for you, to cleanse you from all your mistakes. Before the Infinite you will be clean.*

May the power that flows through the generations help us be sanctified by what we do, and to find our own share in the Torah. Let us enjoy God's good world and rejoice in help; may we purify our hearts to serve truly. For the world is surrounded by forgiveness in each generation, and without it there could be no correction, and no moving forward. Blessed is the compassion that releases suffering, forgives wrongdoing, removes guilt, year in, year out. Core of all being, sanctify Israel and this day of atonement.

May our prayers be heard and received in love, and may what we say and what we do be loving and be worthy of love. Reveal to us the path that leads us all to the holy of holies; we give thanks for the miracle of revelation.

We give praise for our lives, our souls, and for all the miracles that are with us every day, the miraculous good that surrounds us every hour, evening, morning, and afternoon. We trust completely in the good, for compassion never ends; in the compassionate, for generosity never fails. For all these we give blessing and exaltation. *May all your children be bound up into life and good fortune.* All life gives praise. May our prayers become a conduit that swiftly carry us to the time when all Israel, all peoples, serve the divine plan; when every hour and every minute is filled with peace. *May we and all your children be inscribed in the book of life, blessing, peace, and good livelihood.* Blessed is peace.

Please keep cruel words and gossip from my lips, and protect me against them. Help me be humble before all. Let my heart open to Torah and my soul find pleasure there. Erase the traps that ensnare me, and may it be soon. For the sake of your Name, for the sake of your power, for the sake of your Torah, please answer me.

May the words of my mouth and the meditations of my heart be acceptable to you,  
my Rock and my Redeemer.

Source of the harmony of the cosmos, help us bring us make peace  
among ourselves, all Israel, and all peoples.

## AMIDA

AMIDA: ON OUR FEET WE SPEAK TO YOU

We rise to speak  
a web of bodies aligned like notes of music.

Bless what brought us through  
the sea and the fire; we are caught  
in history like whales in polar ice.  
Yet you have taught us to push against the  
walls,  
to reach out and pull each other along,  
to strive to find the way through  
if there is no way around, to go on.  
To utter ourselves with every breath  
against the constriction of fear,  
to know ourselves as the body born from  
Abraham  
and Sarah, born out of rock and desert.  
We reach back through two hundred arches  
of hips  
long dust, carrying their memories inside us  
to live again in our life, Isaac and Rebecca,  
Rachel, Jacob, Leah. We say words shaped  
by ancient use like steps worn into rock.

Bless the quiet of sleep  
easing over the ravaged body, who quiets  
the troubled waters of the mind to a pool  
in which shines the placid broad face of the  
moon.

Bless the teaching of how to open in love  
so all the doors and windows of the body  
swing wide on their rusty hinges  
and we give ourselves with both hands.  
Bless what stirs in us compassion  
for the hunger of the chickadee in the storm  
starving for seeds we can carry out,  
the wounded cat wailing in the alley,  
what shows us our face in a stranger,  
who teaches us what we clutch shrivels  
but what we give goes off in the world  
carrying bread to people not yet born.  
Bless the gift of memory  
that breaks unbidden, released  
from a flower or a cup of tea  
so the dead move like rain through the room.

Bless what forces us to invent  
goodness every morning and what never frees  
us from the cost of knowledge, which is  
to act on what we know again and again.

All living are one and holy, let us remember  
as we eat, as we work, as we walk and drive.  
All living are one and holy, we must make  
ourselves worthy.  
We must act out justice and mercy and healing  
as the sun rises and as the sun sets,  
as the moon rises and the starts wheel above us,  
we must repair goodness.  
We must praise the power of the one that joins  
us,

Whether we plunge in and thrust ourselves far  
out  
finally we reach the face of glory to bring  
for our eyes and yet we burn and we too give  
light.

We will try to be holy,  
we will try to repair the world given us to hand  
on.

Precious is this treasure of words and knowledge  
and deeds that move inside us.

Holy is the hand that works for peace and for  
justice,

holy is the mouth that speaks for goodness  
holy is the foot that walks toward mercy.

Let us lift each other on our shoulders and carry  
each other along.

Let holiness move in us.

Let us pay attention to its still small voice.

Let us see the light in others and honor that light.

Remember the dead who paid our way here  
dearly, dearly

and remember the unborn for whom we build  
our houses.

Praise the light that shines before us, through us,  
after us. Amen.

—Marge Piercy

## עמדה להתבוננות

## A CONTEMPLATIVE AMIDA

**AVOT** Draw your ancestors to mind—genetic or spiritual. Thank them for that portion of your heritage which you love, and forgive them for any pain. Now see yourself as the ancestor (genetic or spiritual) of generations to come. Accept their gratitude and forgiveness.

**GEVUROT** Focus on your breath. Breathe in life, breathe out life. Now contemplate yourself as the breath of HaShem (God). Your life in this world is HaShem breathing in; your life beyond this world is HaShem breathing out. There is no living or dying, there is only breath. Breathe in, breathe out.

**KEDUSHA** Focus on the question: What is holiness? And then: In what way am I holy? And then: What is holy about my name? And then: What is holy about my actions? Contemplate how God would respond to these same questions.

**KEDUSHAS HAYOM** Bring to mind something which sustains you spiritually or physically. Consider what sustains it, and offer that your praises.

**AVODAH** Release all tension in your body. Start with your feet, then legs, thighs, hips, back, torso, chest, hands, arms, shoulders, neck, face, scalp. When you are thoroughly relaxed, try smiling.

**HODEH** Conjure up a moment in your life for which you are grateful. Hold it in your mind. As other thoughts arise, simply accept and release them, and return to your moment of gratitude.

**SHALOM** Tense your left hand and arm, the side of judgment and force. Make it as tight as you can. Now touch your left arm with your right hand, the side of compassion and loving kindness. Let your left arm relax as your right arm cradles it. Contemplate loving kindness blanketing all your hard judgements. Stay mindful that in this process, as in all else, you are a reflection of the divine.

JHOS SINGER

B'seifer cha'yim b'rakha v'shalom u'far  
nasa tova, niza'kheir v'nei'kateiv l'fa'  
necha, anakh'nu v'khol am'kha beit  
yisrael, l'kha'yim tovim u'l's halom.  
Baruch ata Adonai oseh ha'shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה  
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ  
בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:  
בָּרוּךְ אַתָּה יי עוֹשֵׂה הַשָּׁלוֹם:

In the book of life, blessing and peace, and for good livelihood, may  
we and all your people be remembered and written—for good life  
and for peace. Blessed are you, Hashem, who creates peace.

## MA'ARIV

|                           |                  |                     |
|---------------------------|------------------|---------------------|
| Source of forgiveness     | Adon ha'slikhot  | אֲדוֹן הַסְּלִיחוֹת |
| Searcher of hearts        | bokhein l'avot   | בּוֹחֵין לְבָבוֹת   |
| Revealer of deep things   | goleh amukot     | גּוֹלֶה עֲמוּקוֹת   |
| Speaker of righteousness. | doveir tz'dakot. | דּוֹבֵר צְדָקוֹת.   |

Khatanu l'fanekha; rakheim aleinu. חָטֵאנוּ לְפָנֶיךָ יְיָ עָלֵינוּ:

We have missed the mark; have compassion upon us.

|   |                    |                      |
|---|--------------------|----------------------|
| Beautiful in wonders                              | Hadur banif'laot   | הָדוּר בִּנְפִלְאוֹת |
| Ancient in comfort                                | vatik vanekhamot   | וְתִיק בְּנֶחֱמוֹת   |
| Remembering connections with<br>other generations | zokheir b'rit avot | זֹכֵר בְּרִית אָבוֹת |
| Searcher of our innermost parts.                  | khokeir k'layot.   | זוֹכֵר כְּלֵיוֹת.    |

Khatanu l'fanekha; rakheim aleinu. חָטֵאנוּ לְפָנֶיךָ יְיָ עָלֵינוּ:

We have missed the mark; have compassion upon us.

|                            |                       |                              |
|----------------------------|-----------------------|------------------------------|
| Good and doing good to all | Tov umeitiv lab'riyot | טוֹב וּמַעֲטִיב לַבְּרִיּוֹת |
| Knower of all secrets      | yodei-a kol nistarot  | יּוֹדֵעַ כָּל נִסְתָּרוֹת    |
| Overturner of errors       | koveish avonot        | כּוֹבֵשׁ עֲוֹנוֹת            |
| Robed in righteousness.    | loveish tzidakot.     | לּוֹבֵשׁ צְדָקוֹת.           |

Khatanu l'fanekha; rakheim aleinu. חָטֵאנוּ לְפָנֶיךָ יְיָ עָלֵינוּ:

We have missed the mark; have compassion upon us.

|                              |                    |                       |
|------------------------------|--------------------|-----------------------|
| Filled with merit            | Malei z'khuyot     | מָלֵא זְכוּיּוֹת      |
| Awesome in praise            | nora t'hilot       | נֹרָא תְהִילוֹת       |
| Forgiver of errors           | soleiakh avonot    | סוֹלֵחַ עֲוֹנוֹת      |
| Answerer in difficult times. | oneh b'eit tzarot. | עוֹנֶה בְּעֵת צָרוֹת. |

Khatanu l'fanekha; rakheim aleinu. חָטֵאנוּ לְפָנֶיךָ יְיָ עָלֵינוּ:

We have missed the mark; have compassion upon us.

|                       |                 |                    |
|-----------------------|-----------------|--------------------|
| Maker of salvations   | Po-eil yishuot  | פּוֹעֵל יְשׁוּעוֹת |
| Watcher of the future | tzofei asidot   | צוֹפֵה עֲתִידוֹת   |
| Reader of generations | korei hadorot   | קוֹרֵא הַדּוֹרוֹת  |
| Rider of the deserts. | rokheiv aravot. | רוֹכֵב עֲרָבוֹת.   |

Khatanu l'fanekha; rakheim aleinu. חָטֵאנוּ לְפָנֶיךָ יְיָ עָלֵינוּ:

We have missed the mark; have compassion upon us.

|                             |                 |                     |
|-----------------------------|-----------------|---------------------|
| Hearer of prayers           | Shomeia t'filot | שׁוֹמֵעַ תְּפִילוֹת |
| Completer of understanding. | t'mim dei-ot.   | תְּמִים דְּעוֹתָךְ  |

Khatanu l'fanekha; rakheim aleinu. חָטֵאנוּ לְפָנֶיךָ יְיָ עָלֵינוּ:

We have missed the mark; have compassion upon us.

Look.

You see me and you know me.  
You know what I do and what I think  
You have all my habits down.  
You help me manage.  
Your gentle touch keeps me present.

Where could I get away from you  
if I wanted to?  
If I go up to heaven you're there.  
If I head down to hell, there you are too.  
If I flew on magic wings  
Or took a road to nowhere  
It's still your hand that would carry me,  
Your right hand gripping mine, safe.

Eil melekh yosheiv al kisei rakhamim,  
mit'naheig ba'kha'sidut, mokheil avonot  
amo. Ma'avir rishon rishon. marbeh m'khila  
la'kha'ta'im u's'likha laposh'im. Osei  
tz'dakot im kol basar va'ru'akh, lo  
kh'ra'a'tam tigmol.

Enthroned mercy  
Power of forgiveness  
You engage us one by one  
We grow to understand and overcome our weaknesses  
As each one of them is forgiven.  
You deal with all living things in righteousness,  
Not judging by their worst parts.

Eil horeita lanu lomar sh'losh esrei, z'khor  
lanu hayom b'rit sh'losh esrei. K'mo sheho'  
da'ta le'anav mikedem k'mo she'katuv:  
vayei'reh Adonai be'anan va'yit'ya'tzeiv  
imo sham, vayikra b'sheim Adonai.

Power that revealed thirteen mercies to us  
Remember the covenant that binds you and us through them  
As it is written, Your spirit encompassed Moses and stood with him there  
And called out as your Name:

Va'ya'vor Adonai al panav vayikra וַיַּעֲבֹר יי עַל פָּנָיו וַיִּקְרָא

If I got lost in darkness, trapped in the night—  
Well, darkness isn't dark for you.  
To you, light and dark makes no difference.

Thank you. I know my life is a miracle.  
Anyone can see that that creation is wonderful.  
And however it is planned out is a mystery  
That I don't expect to understand.  
But please keep me honest  
I don't want to hide or pretend.  
Let me know if I'm lying or being a coward  
And get me back on track for someone as  
awesome as myself.

PSALM 139

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵג  
בְּחִסְדֹּת. מוֹחֵל עֲוֹנוֹת עַמּוֹ: מַעֲבִיר  
רֶאשׁוֹן רֶאשׁוֹן. מַרְבֵּה מִכִּילָה לַחַטָּאִים  
וּסְלִיחָה לַפּוֹשְׁעִים. עוֹשֶׂה צְדָקוֹת עִם  
כָּל בָּשָׂר וָרוּחַ. לֹא כָרַעְתָּם תִּגְמוֹל:

אֵל הוֹרֵת לָנוּ לֹמַר שְׁלֹש עֶשְׂרֵה. זָכֹר לָנוּ  
הַיּוֹם בְּרִית שְׁלֹש עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדַעְתָּ  
לָעָנּוּ מִקֶּדֶם כְּמוֹ שֶׁכָּתוּב: וַיֵּרָד יי בַּעֲנָן  
וַיִּתְיַצֵּב עִמּוֹ שֵׁם וַיִּקְרָא בְּשֵׁם יי:

## SELIKHOT

Adonai, adonai, eil rakhum ve'khanun  
erekh apa'yim v'rav kheseid v'emet  
Notzeir kheseid l'alafim  
nosei avon va'pesha v'khata'a v'nakeh

יהוה. יהוה. אל. רחום. ורחמים.  
אֶרֶךְ אַפִּים. וְרַב חֶסֶד. וְאֵמֶת.  
נֹצֵר חֶסֶד לְאַלְפִים.  
נֹשֵׂא עוֹן. וּפֹשֵׁעַ. וְחַטָּאָה. וְנִקָּה:

*Yud hei, vov hei, compassion and tenderness; patience, forbearance, kindness, awareness;  
bearing love from age to age; lifting guilt and mistakes and making us free.*

READER

Shma koleinu Adonai Eloheinu,  
khus v'rakheim aleinu,  
v'kabeil b'rakhamim u'v'ratzon et t'filateinu

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ.  
חֹסֶם וְרַחֵם עָלֵינוּ.  
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

CONGREGATION

Hear our voices, awake all mercies; Accept our prayer from where we are now.

READER

Al tashlicheinu mil'fanekha,  
v'ruakh kadsh'kha al tikakh mi'me'nu

אַל תִּשְׁלִיכֵנוּ מִלִּפְנֵיךָ.  
וְרוּחַ קֹדֶשְׁךָ אַל תִּקַּח מִמֶּנּוּ:

CONGREGATION

Keep us from wandering away from your presence, from losing sight of your spirit.

READER

Al tashlikheinu l'eit zikna,  
kikh'lot ko'keinu al ta'az'veinu

אַל תִּשְׁלִיכֵנוּ לְעֵת זִקְנָה.  
כְּכֹלֹת כַּחֲנוּ אַל תַּעֲזֹבֵנוּ:

CONGREGATION

As we grow older, don't abandon us; stay close when we are weak.

Hashi'veinu Adonai ei'lekha v'nashuva  
khadeish yamei'nu k'kedem

הַשִּׁיבֵנוּ יי אֱלֹהֶיךָ וְנָשׁוּבָה.  
חַדֵּשׁ יָמֵינוּ כְּקֵדֶם:

Turn us towards you so we may return. Make all our days new again.

Rakhamana d'anei la-anyei aniena,  
rakhamana d'anei lit'virei liba aneina.

רַחֲמָנָא דְעָנִי לְעָנִי עֲנִינָא.  
רַחֲמָנָא דְעָנִי לְתַבִּירִי לְבָא עֲנִינָא

Compassion for the anguished, answer us. Compassion for the pain of the broken hearted, answer us.

Vayomer Adonai sa'lakhti kid'va'rekha

וַיֹּמַר יְדוּה סָלַחְתִּי כִּדְבָרְךָ:

God responded, I have forgiven at your word.

Dear God, I approach you  
from the desire to serve you  
and yet there is no Tzaddik, no saint,  
who can do only good  
and not fail in it  
Please help me with my moral life  
so that in every way  
my attitude will be balanced and right.

*Our God and God of our ancestors  
may our prayer come before you  
we don't want to be impudent  
we don't want to be stubborn  
and claim that we are righteous  
and have not done wrong  
We, like our ancestors, have done wrong  
please help us return*

R. ZALMAN

**Ashamnu, bagadnu, gazalnu, dibarnu dofi.**

**אָשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דּוֹפִי:**

We have become desolate. We betrayed.  
We took what was not ours. We were hypocrites.

**He'evinu, v'hirsha'nu, zarnu,  
kha'masnu, tafal'nu sheker.**

**הֶעֵינֵנוּ. וְהִרְשָׁעֵנוּ. זָרְנוּ. חָמַסְנוּ. טַפְּלֵנוּ שֶׁקֶר:**

We rationalized. We caused others to do wrong. We deliberately did wrong.  
We let ends justify means. We became accustomed to dishonesty.

**Ya'atz'nu ra, kizav'nu, latz'nu,  
marad'nu, ni'atz'nu, sararnu, avinu,  
pasha'nu, tza'rarnu, kishinu oref.**

**יַעֲצֵנוּ רָע. כִּזְבָּנוּ. לָצַנוּ. מָרַדְנוּ. נֶאֱצָנוּ.  
סָרַרְנוּ. עָוִינוּ. פָּשַׁעְנוּ. צָרַרְנוּ. קִשִּׁינוּ עֹרֶף:**

We gave ignorant advice. We did not keep promises. We were contemptuous.  
We preferred transgression. We fostered anger. We looked the other way.  
We let impulses rule us. We had flexible ethics. We caused pain. We chose denial.

**Rasha'nu, shi'khatnu, tia'v'nu,  
ta'i'nu, ti'ta'nu.**

**רָשָׁעֵנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲתֵעֵנוּ:**

We were violent. We were immoral. We were complicit in terrible acts.  
We did not learn from mistakes. We led others to mistakes.

Who are we? We're light and truth  
and infinite wisdom, eternal goodness

But we get angry  
We get confused  
We get discouraged  
We forget we're holy.

At our core we're light and truth,  
infinite wisdom, eternal goodness.

Yet we've attacked, we've belittled  
we've been cruel, yes, we've denied.

Our real being is light and truth,  
infinite wisdom, eternal goodness.

Yet we have gossiped, we have hated  
we've ignored, yes, we have jeered.

**SWEEP IT OUT! THROW IT OUT!  
WIPE IT OUT! YES, CLEAN IT ALL OUT!**

Who are we? we're light and truth,  
infinite wisdom, eternal goodness.

Yet we have lied, we have mocked,  
we've neglected, yes, we've pretended.

At our core we're light and truth and  
infinite wisdom, eternal goodness.

Yet we have quarreled, we've sat by,  
we've been uncaring, yes we've been violent

Our real being is light and truth  
and infinite wisdom, eternal goodness

But we get angry,  
We get lazy  
We get hopeless,  
We forget we're holy.

**SWEEP IT OUT! THROW IT OUT!  
WIPE IT OUT! YES, CLEAN IT ALL OUT!**



וְעַל כָּלֵם. אֱלֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:

V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'nekha עַל חֵטָא שְׁחַטְאֵנוּ לְפָנֶיךָ

For our fault in accustoming ourselves to negative patterns

*And for or our fault in being judgmental*

For our fault in confusing love and lust

*And for our fault in not taking care of our bodies*

For our fault in remembering prices but forgetting values

*And for our fault in failing to maintain appropriate limits*

For our fault in desacralizing the sacred

*And for our fault in keeping relationships superficial*

For our fault of arrogance and vanity

*And for our fault in being unforgiving*

For our fault in letting our hearts and minds split off

*And for our fault in hiding from life behind mistrust*

וְעַל כָּלֵם. אֱלֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:

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For our fault in delaying critical decisions

*And for our fault in ignoring our power*

For our fault in denying our flaws

*And for our fault in being overly defensive*

For our fault in despairing

*And for our fault by frivolity at dreadful times*

For our fault in complaining and kvetching

*And for our fault in being unappreciative*

For our fault through lack of courage

*And for our fault through loss of faith.*

For our fault in doubting our ability to give and receive love

*And for our fault in insisting that everything we do have a payoff*

וְעַל כָּלֵם. אֱלֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:

V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

## MORNING SERVICE: HEALING OUR RELATIONSHIP WITH OTHERS

וְעַל כָּלֵם. אֱלֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:  
 V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'nekha עַל חֵטָא שֶׁחָטֵאנוּ לְפָנֶיךָ

For our fault in belittling and slandering

*And for our fault in using violence*

For our fault in lack of empathy and compassion

*And for our fault in over-reacting with anger*

For our fault in dishonesty in business

*And for our fault in controlling and coercing*

For our fault in repeating gossip

*And for our fault in listening to gossip*

For our fault in false oaths

*And for our fault in breaking promises*

For our fault in pretending emotions we do not feel

*And for our fault in using the sins of others to excuse our own*

וְעַל כָּלֵם. אֱלֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:  
 V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'nekha עַל חֵטָא שֶׁחָטֵאנוּ לְפָנֶיךָ

For our fault in passing judgment

*And for our fault in loving our egos better than truth*

For our fault in condemning in our children the faults we tolerate in ourselves

*And for our fault in condemning in our parents the faults we tolerate in ourselves*

For our fault in using people

*And for our fault in condescending*

For our fault in begrudging others' happiness

*And for our fault in withholding love and support*

For our fault in not seeing the spark of divinity within each person we meet

*And for our fault in not seeing the spark of divinity within ourselves*

וְעַל כָּלֵם. אֱלֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:  
 V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

וְעַל כָּלֵם. אֱלֹהֵי סְלִיחוֹת. סֵלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:

V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'nekha עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ

For talking when we should be doing

*And for intending but not carrying out*

For using cynicism as an excuse for inaction

*And for losing hope*

For devaluing our power to help and to make change

*And for our fault in filling the air with harmful chemicals*

For our fault of making waters unhealthy for life

*And for our fault of poisoning trees and soil*

For our fault of thoughtlessly damaging the life of our planet

*And for the sin of war*

For the sin of aggressive war

*And for our fault in accepting and appeasing aggressors*

For the sin of building ever more horrifying weapons

*And for the sin of silence and indifference*

For our failures to publicly criticize Israel or the Jewish people when they desecrate the name of God

*And for our failures to publicly support the Jewish people and Israel when they are unfairly criticized*

וְעַל כָּלֵם. אֱלֹהֵי סְלִיחוֹת. סֵלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:

V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Ki hinei ka'khomer b'yad hayotzeir.

Bir'tzoto markhiv uvir'tzoto m'katzeir.

Kein anakhnu v'yad'kha kesed no'tzeir.

La'brit habeit v'al teifen la'yei'tzer.

We are as clay in potter's hand.

She does contract, she does expand.

So we are yours: help shape our will,

We yield to you—our passions still.

As boat is steered by pilot's oar,

Who turns to sea, who turns to shore

Your hand guide ours to turn from strife

We yield to you—turn us towards life!

Like mason shaping rough hewn stone,

We are your stuff in flesh and bone.

כִּי הִנֵּה כַחֲמֵר בְּיַד הַיּוֹצֵר. בְּרָצוֹתוֹ

מֵרָחִיב וּבְרָצוֹתוֹ מְקַצֵּר. כֵּן אֲנַחְנוּ בְּיָדְךָ

חֶסֶד נוֹצֵר. לְבָרִית הַיֵּט וְאֵל תִּפֶּן לַיּוֹצֵר:

Have mercy on these beings you built,  
we yield to you—erase our guilt.

As glass is shaped by blower's pipe  
And vessels made of every type.

So shape our deeds that we may contain,  
We yield to you—in us remain.

As weaver's hands join thread to thread,  
each strand to all the others wed  
in tapestry of glowing delight  
we yield to you—let us shine your light!

Ki anu amekha v'atah eloheinu  
 anu vanekha v'atah avinu  
 Anu avadekha v'atah adoneinu  
 anu k'halekha v'atah khelkenu  
 Anu na'khaltekha v'atah goralenu  
 anu tsonekha vatah roeinu  
 Anu kharmekha v'atah not'reinu  
 anu f'u'latekha v'atah yotzreinu  
 Anu rayatekha v'atah dodeinu  
 anu s'gulatekha v'atah k'rovenu  
 Anu amekha v'atah malkeinu  
 anu ma'amirehkha v'atah mamireinu

כִּי אָנוּ עַמְּךָ יְיָ אֱלֹהֵינוּ.  
 אָנוּ בְּנֶיךָ יְיָ אֱתָה אֲבִינוּ:  
 אָנוּ עַבְדֶּיךָ יְיָ אֱתָה אֲדוֹנֵנוּ.  
 אָנוּ קְהֵלְךָ יְיָ אֱתָה חֶלְקֵנוּ:  
 אָנוּ נַחֲלֶתְךָ יְיָ אֱתָה גּוֹרָלֵנוּ.  
 אָנוּ צֹנֶאֱךָ יְיָ אֱתָה רוֹעֵנוּ:  
 אָנוּ כְרֶמְךָ יְיָ אֱתָה נוֹטְרָנוּ.  
 אָנוּ פֹעֲלֶתְךָ יְיָ אֱתָה יוֹצְרֵנוּ:  
 אָנוּ רְעִיתְךָ יְיָ אֱתָה דוֹדֵנוּ.  
 אָנוּ סִגְלֶתְךָ יְיָ אֱתָה קְרוֹבֵנוּ:  
 אָנוּ עַמְּךָ יְיָ אֱתָה מַלְכֵנוּ.  
 אָנוּ מֵאֲמִירֶיךָ יְיָ אֱתָה מֵאֲמִירָנוּ

For we are your people, and you are our guide; we, your children, and you, our parent.  
 We are your helpers, and you, our inspiration; we, your family, and you, our portion.  
 We are your legacy, and you, our destiny; we, your flock, and you, our shepherd.  
 We are your vineyard, and you, our tender; we, your accomplishment, and you, our creator.  
 We are your spouse, and you, our beloved; we, your treasure, and you, our closest friend.  
 We are your people, and you, our protector; we, your achievement, and you, our emir.

My religion is so strong, I'm not afraid of anything. God is on  
 my side; who could scare me? Thugs attack me? They'll fall.  
 Bullies—I'm not afraid of them. No violence can harm me.

But

please, just one thing:

Let my heart stay with yours

See your beauty, wake to your strength.

that's how I'll be safe when trouble comes

I will sing love songs to you then.

Oh, please don't turn from me in anger

You're my helper

Even if my father and mother forsake me, you will take me in.

Show me what I need to do

because there is danger all around me.

If I had ever stopped believing that I would see the good in life—

Await God.

Be strong

Take heart

Await God.

|                               |                               |
|-------------------------------|-------------------------------|
| Akhat sha'alti me'eit Adonai, | אַחַת שְׁאַלְתִּי מֵאֵת־יְיָ. |
| Otah avakesh.                 | אוֹתָהּ אֲבַקֵּשׁ:            |
| Akhat sha'alti me'eit Adonai, | שְׁבִתִּי בְּבֵית־יְיָ.       |
| Otah avakesh.                 | כָּל־יָמֵי חַיִּי:            |
| Shivti b'veit Adonai          | לְחֻזּוֹת בְּנֻעַם־יְיָ.      |
| kol y'mei khayai ;            | וּלְבַקֵּר בְּהִיכָלוֹ:       |
| La'kha'zot b'no'am Adonai,    |                               |
| Ul'va'keir b'hei'khalo.       |                               |

One thing I ask, I ask of Hashem  
 I ask of God above  
 One thing I ask, one sweet little thing  
 I ask the One I love  
 To dwell in Your sacred place  
 all the days of my life  
 To share in Your kindness, to lean on Your strength  
 To vision Your holy world.

|   |   |
|---|---|
| Our source and our guide, we have made mistakes.                          | אָבִינוּ מִלְכֵנוּ חָטְאוּנוּ לְפָנֶיךָ.                        |
| Our Mother our ruler, we have no ruler but you.                           | אָבִינוּ מִלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.             |
| Our Father our nurturer, bless a good year for us                         | אָבִינוּ מִלְכֵנוּ בָרַךְ עָלֵינוּ שָׁנָה טוֹבָה.               |
| Our Mother, our ruler, write us in the book of life                       | אָבִינוּ מִלְכֵנוּ כָּתִיבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים         |
| Our Father, our nurturer, write us in the book of help and salvation      | אָבִינוּ מִלְכֵנוּ כָּתִיבֵנוּ בְּסֵפֶר גְּאוּלָּה וִישׁוּעָה   |
| Our Mother, our ruler, write us in the book of livelihood and sustenance  | אָבִינוּ מִלְכֵנוּ כָּתִיבֵנוּ בְּסֵפֶר פִּרְנָסָה וְכִלְכָּלָה |
| Our Father, our nurturer, write us in the book of decency and compassion  | אָבִינוּ מִלְכֵנוּ כָּתִיבֵנוּ בְּסֵפֶר זְכוּיֹת                |
| Our Mother, our ruler, write us in the book of forgiveness and new hopes. | אָבִינוּ מִלְכֵנוּ כָּתִיבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה     |
| Our Father, our nurturer, raise the horn of anointing for your messiah    | אָבִינוּ מִלְכֵנוּ הָרִם קֶרֶן מְשִׁיחַךְ                       |
| Our Mother, our ruler, hear our voice and have compassion on us           | אָבִינוּ מִלְכֵנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ        |
| Our Father, our nurturer, open the gates of heaven to our prayers.        | אָבִינוּ מִלְכֵנוּ פָתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ      |

Avinu malkeinu, khaneinu va'anei'nu  
 Avinu malkeinu, khaneinu va'anei'nu  
 ki ein banu ma'asim.  
 Asei imanu tsedaka vakhesed  
 Asei imanu tsedaka vakhesed v'hoshieinu.

אָבִינוּ מַלְכֵנוּ חֲנֵנוּ וְעֲנֵנוּ  
 כִּי אֵין בָּנוּ מַעֲשִׂים  
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu  
 now open our ears to the voice:  
 That small voice within us, the still voice that tells us  
 to help heal this world with our deeds;  
 to strive as hard as we can  
 through lives of compassion and love;  
 to make a path for justice and peace  
 that glory shine forth in this world.

Eil. Na. R'fa na la. אֵל. נָא. רַפָּה נָה לָהּ:

Heal our bodies, open our hearts, awaken our minds, Shechina

Mi shebeirach avoteinu  
 M'kor hab'racha l'imoteinu

מִי שְׁבִירַךְ אֲבוֹתֵינוּ  
 מְקוֹר הַבְּרָכָה לְאִמֹּהוּתֵנוּ

May the source of strength,  
 Who blessed the ones before us,  
 Help us find the courage to make our lives a blessing,  
 and let us say, Amen.

Mi shebeirach imoteinu  
 M'kor hab'rachah l'avoteinu

מִי שְׁבִירַךְ אִמֹּהוּתֵנוּ  
 מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Bless those in need of healing with r'fuah sh'leimah,  
 The renewal of body, the renewal of spirit,  
 And let us say, Amen

DEBBIE FRIEDMAN

Aleinu l'shabei'akh la'adon hakol, lateit  
g'dula l'yo'tzair v'reishit; shelo asanu  
k'goyei ha'ara' tzot; v'lo samanu  
k'mishp'khot ha'adama; shelo sam khel'  
keinu kahem v'goraleinu k'kol hamonam.

עֲלֵינוּ לְשִׁבְחָ לַאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה  
לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי  
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה  
שֶׁלֹּא שָׂם חֻלְקָנוּ כֶּהֱם וְגִרְלָנוּ כְּכֹל הַמוֹנִם:

It is our duty to acknowledge the single true source, to shout out praise for the works of creation. Our heritage is unique from other peoples', different from those of other families of the Earth. We were not placed in the same situations as others, and our destiny is not the same as anyone else's.

V'anakhnu korim umishtakhavim u'modim  
lif'nei melek malkhei ham'lakhim  
hakadosh barukh hu.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים  
הַקָּדוֹשׁ בָּרוּךְ הוּא:

We honor, thank, and pledge ourselves to the blessed Holiness  
that spreads out the heavens, whose generosity upholds everything on earth.

So we hope—how we hope!—that the many gods of divisiveness and distortion, of pride and destruction— all the sad broken pieces of the whole—find their way back into the single vessel of life, that the world may be repaired. We hold on to this vision, despite history, in the face of despair, because one day the whole world will acknowledge the divine.

On that day, all will understand the unity.

V'ne'emar: v'haya Adonai l'melekh al  
kol ha'aretz. Bayom hahu yi'h'yeh  
Ado'nai ekhad u'sh'mo ekhad.

וְנֵאמַר וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ  
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וּשְׁמוֹ אֶחָד:

It is written: God will be the focus of all the earth.  
In that day, God's name, like God, shall be one.

Hayom t'am'tzeinu. Amein!  
Hayom t'var'cheinu. Amein!  
Hayom t'gad'leinu. Amein!  
Hayom tid'r'sheinu l'tova. Amein!

הַיּוֹם תֵּאֲמָצֵנוּ: אָמֵן  
הַיּוֹם תִּבְרַכֵּנוּ: אָמֵן  
הַיּוֹם תִּגְדְּלֵנוּ: אָמֵן  
הַיּוֹם תִּדְרְשֵׁנוּ לְטוֹבָה: אָמֵן

Strengthen us today! Bless us today! Make us awesome today! Will us to thrive today!

## MOURNER'S KADDISH

Yitgadal v'yitkdash sh'mei raba  
b'alma di v'rah khiru'tei, v'yamlikh  
mal'khutei b'khayei'khon uv'yomei'  
khon uv'khayei d'khol beit Yisrael,  
ba'agala uviz'man kariv v'imru amein.

Y'hei sh'mei raba m'vorakh  
l'olam ul'almei almaiya.

Yitbarakh v'yishtabakh, v'yitpa'ar  
v'yit'romam v'yitnasei v'yit'hadar  
v'yit'aleh v'yit'halal sh'mei  
d'kud'shah, Brikh hu. L'eila u'l'eila  
mikol birkhata v'shirata, tush'b'khata  
v'nekhe'mata da'amiran b'alma,  
v'imru amein.

Y'hei sh'lama raba min sh'maiya  
v'khayim aleinu v'al kol Yisra'el  
v'imru amein.

Oseh shalom bim'romav hu ya'aseh  
shalom aleinu v'al kol Yisra'el  
v'al kol yosh'vei teiveil v'imru amein.

Everything becomes fuller and increases in holiness,  
here in this intentionally created world.

May we and everyone around us be able to see this,  
every day of our lives,  
and may we see it soon.

Amein.

May this holiness, whatever we name it,  
be blessed in this world and in any other world that might be.

Holiness is growing,  
it is transcendent, it is wonderful,  
it is always reaching higher,  
it goes far beyond any prayer or praise or comfort  
that can be offered in any world. Amein.

May a heavenly peace come into our lives and those of all people. Amein.

May the harmony that prevails in the heavens guide us and all people to peace. Amein.

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא  
כְּרַעוּתֵיהּ וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן קָרִיב  
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא  
בְּרִיךְ הוּא: לְעָלְמָא וּלְעָלְמָא מְכָל בְּרַכְתָּא  
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמְרִין בְּעָלְמָא  
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם  
עָלֵינוּ. וְעַל כָּל יִשְׂרָאֵל. וְעַל כָּל יוֹשְׁבֵי תֵבֶל.  
וְאָמְרוּ אָמֵן:

## ON ROSH HASHANA

Hashi'veinu Adonai ei'lekha v'nashuva  
khadeish yamei'nu k'kedem

Turn us towards you so we may return. Make all our days new again.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה.  
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:



יַעֲלֶה תַּחֲנוּנֵינוּ מֵעֶרֶב. וַיָּבֹא שׁוֹעָתֵנוּ מִבֶּקֶר. וַיִּרְאֶה רְנוּנֵינוּ עַד עֶרֶב:  
יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב. וַיָּבֹא צְדָקָתֵנוּ מִבֶּקֶר. וַיִּרְאֶה פְדִיּוֹנֵינוּ עַד עֶרֶב:  
יַעֲלֶה עֲנוּיֵנוּ מֵעֶרֶב. וַיָּבֹא סְלִיחָתֵנוּ מִבֶּקֶר. וַיִּרְאֶה נְאֻקָּתֵנוּ עַד עֶרֶב:  
יַעֲלֶה מְנוּסָנוּ מֵעֶרֶב. וַיָּבֹא לְמַעַנּוּ מִבֶּקֶר. וַיִּרְאֶה כְּפוּרָנוּ עַד עֶרֶב:

Ya'aleh tachanuneinu mei'erev. V'yavo shav'ateinu miboker. V'yira'eh rinuneinu ad arev.  
Ya'aleh koleinu mei'erev. V'yavo tzid'kateinu miboker. V'yira'eh pidyoneinu ad arev.  
Ya'aleh inuy'neinu mei'erev. V'yavo s'likhateinu miboker. V'yira'eh na'akateinu ad arev.  
Ya'aleh m'nuseinu mei'erev. V'yavo l'ma'anu miboker. V'yira'eh kipureinu ad arev.

May our hearts reach up at evening, our cries come at morning,  
and our joyful shouts appear at evening  
May our voices cry up at evening, our merits come at morning,  
and our redemption appear at evening  
May our ache rise up at evening, our pleas come at morning,  
and our cries be accepted at evening  
May our search go up at evening, our response come at morning,  
and our atonement appear at evening

May the angel who redeemed me,  
from all that was corrupt,  
bring blessings upon these children.  
May they reflect the beauty  
of the holy name.  
Be blessed in the city.  
Be blessed in the country.  
Blessed as you arrive,  
Blessed as you are leaving.  
Blessed by the works you've accomplished,  
Blessed through your hands' work now.  
May God open for you,  
treasures of heavenly goodness,  
of earthly timeliness.  
May you have good credit,  
and not need it.

May you not ever  
have to feel shame or blame.  
Go in joy, arrive in peace.  
Mountains and hills sing you on your way.  
Trees in the meadows applaud your trip.  
Draw waters of joy  
from the fountain of help.  
May you live to the day  
that God be so present,  
—the way we hoped—  
to be present to us and in us all along,  
a real help in our lives!  
How we will celebrate then!  
So you say to each other,  
L'chayim!  
To you, Shalom, to your home, Shalom.  
All of yours, Shalom!

R. ZALMAN

B'sheim Hashem Elohai Yisrael:  
Mi'mi'ni Mikha'eil umis'moli Gavri'eil.  
umil'fa' nai Uri'eil umei'akhorai R'fa'eil.  
V'al roshi, v'al roshi, Sh'khi'nat Eil.

בְּשֵׁם יי אֱלֹהֵי יִשְׂרָאֵל. מִיְּמִינִי מִיכָאֵל.  
וּמִשְׁמָאלִי גַבְרִיאֵל. וּמִלְּפָנַי אֲוִרָאֵל.  
וּמֵאַחֲרַי רְפָאֵל. וְעַל רֹאשֵׁי שְׁכִינַת אֵל:

In the name of Hashem, the God of Israel  
On my right hand is Mi'ka'el  
On my left hand Gab'ri'el

In front of me goes U'ri'el, behind me Ra'fa'el  
Above my head, above my head  
Rests the Sh'khina of God

## BLESSING BEFORE PUTTING ON THE TALLIT

**Borchi nafshi** et Adonai. Adonai  
Elohai gadalti m'od, hod v'hadar  
lavashta. Oteh or k'salma, noteh  
shamayim ka'y'ri'ah.

**Baruch** ata Adonai, Eloheinu melech  
ha'olam, asher kidshanu b'mitvotav,  
v'tzi'vanu l'hista'teif ba'tzitzit.

My soul, give blessings! Overwhelming majesty surround us, clothed in splendor and beauty; wrapped in light as in a garment, spreading out the heavens like a tapestry.

We bless the source of all, who shows us paths to holiness, and teaches us to wrap ourselves in the strands of life.

בְּרַכִּי נַפְשִׁי אֶת יי אֱלֹהֵי גְדֻלַּת מָאֹד  
הוֹד וְהָדָר לְבִשְׁתָּ עֹטָה אֹר כְּשִׁלְמָה  
נוֹטָה שָׁמַיִם כִּי־רִיעָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִית.

How beautiful are all the  
places you dwell O  
Rachel and Jacob!

Ma to'vu o'halecha Yakov,  
mish'k'no'tayikh Rakheil!

מֵה טָבוֹ אֶהְיֶיךָ  
יַעֲקֹב מִשְׁכַּנְתֶּיךָ רַחֵל:

Great kindness greets me; I surrender myself now to all blessings.

Gratitude to the faithful  
living spirit within all  
worlds, for returning my  
consciousness to me.

Modeh ani l'fanekha ruakh  
khay v'kayam she'he'khe'  
zar'ta bi nishmati b'khemla  
raba emunatekha

מוֹדָה אֲנִי לְפָנֶיךָ רוּחַ חַי וְקַיִם  
שֶׁהִחְזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה  
רַבָּה אֲמוּנָתְךָ.

Baruch atah Adonai, eloheinu melekh  
ha'olam, asher yatzar et ha'adam  
b'chokhmah, uvarah vo n'kavim n'ka'  
vim, chalulim chalulim; galuy v'yadua  
lifnei khisei kh'vodekha she'im yipatei'  
ach echad meihem, o yisateim echad  
meihem, ee efshar l'hitkayeim v'la'  
amod l'fanekha. Baruch ata Adonai  
rofei khol bassar umafla la'assot.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר  
אֶת הָאָדָם בְּחֶכְמָה. וּבָרָא בּוֹ נְקָבִים נְקָבִים.  
חֲלוּלִים חֲלוּלִים: גָּלוּי וְיָדוּעַ לְפָנֶיךָ כֶּסֶף כְּבוֹדְךָ  
שָׁאֵם יִפְתָּח אֶחָד מֵהֶם. אוֹ יִסָּתֵם אֶחָד מֵהֶם.  
אִי אֶפְשָׁר לְהִתְקַיֵּים וּלְעֲמוֹד לְפָנֶיךָ: בְּרוּךְ  
אַתָּה יי. רוֹפֵא כָּל בָּשָׂר. וּמַפְלִיא לַעֲשׂוֹת:

Blessings and thanks for the infinite wisdom that shaped us, architect of the many passages and vessels that keep us alive. Everyone knows that the clogging of just one passage, or the leakage of just one vessel, could make our consciousness disappear in a moment. Blessings and thanks for the miracles of life and healing.

## MORNING BLESSINGS

When the night slides under with the last  
dimming star  
and the red sky lightens between the trees,  
and the heron glides tipping heavy wings in  
the river,  
then we rise into the day still clean as snow.  
The cat washes its paw and greets the day with  
gratitude.  
Leviathan salutes breaching with a column of  
steam.  
The hawk turning in the sky cries out a prayer  
like a knife.  
Every day we find a new sky and a new earth  
With which we are trusted like a perfect toy.  
We are given the salty river of our blood  
Winding through us, to remember the sea and  
our  
kindred under the waves, the hot pulsing that  
knocks  
in our throats to consider our cousins in the  
grass and the trees,  
all bright scattered rivulets of life.  
We are given the wind within us, the breath  
To shape into words that steal time, that touch  
Like hands and pierce like bullets, that waken  
truth and deceit, sorrow and pity, and joy  
that waste precious air in complaints, in lies  
Yet holy breath still stretches our lungs to sing.  
We are given the body, that momentary kibbutz  
of elements that have belonged to frog and polar  
bear, corn and oak tree, volcano and glacier.

We are lent for a time these minerals in water  
and a morning every day, a morning to wake up,  
rejoice and praise life in our spines, our throats,  
our knees, our genitals, our brains, our tongues.  
We are given fire to see against the dark,  
to think, to read, to study how we are to live,  
to bank in ourselves against defeat and despair  
that cool and muddy our resolves, that make us  
forget  
what we saw we must do. We are given passion  
that rise like the sun in our minds with the new  
day  
and burn the debris of habit and greed and fear.  
We stand in the midst of the burning world  
primed to burn with compassionate love and  
justice,  
to turn inward and see the world that is all  
of one flesh with us, see under the trash, through  
the smog, the furry bee in the apple blossom,  
the trout leaping, the candles our ancestors lit  
for us.  
Fill us as the tide rustles the reeds in the marsh  
Fill us as the rushing water overflows the pitcher.  
Fill us as the light fills a room with its dancing.  
Let the little quarrels of the bones and the  
snarling  
of the lesser appetites, and the whining of ego  
cease.  
Let silence still us, so you may show us your  
shining,  
and we can out of that stillness rise and praise.

MARGE PIERCY

For the sake of unifying the  
Holy One and the Shechina.

L'sheim yikhud kud'sha  
b'rikh hu ush'khin'tei:

לְשֵׁם יְחִוּד קוּדְשָׁא  
בְּרִיךְ הוּא וּשְׁכִינָתָהּ:



Yud Hey Vav Hey

The morning will unfold for us  
 Life will rise from dust  
 We're rising in remembering  
 Of your love  
 Halleluya, Halleluya, Halleluya, Hallelu-yah

You open up our eyes to see  
 You have made us free  
 We're rising in remembering  
 Of your love  
 Halleluya, Halleluya, Halleluya, Hallelu-yah

You lift us up when we are down  
 You share with us your royal crown.  
 We're rising in remembering  
 Of your love  
 Halleluya, Halleluya, Halleluya, Hallelu—yah

You guide our steps at every turn  
 you teach us what we need to learn.  
 We're rising in remembering  
 Of your love  
 Halleluya, Halleluya, Halleluya, Hallelu-yah

You make us strong when we are weak  
 You open up our mouths to speak  
 We're rising in remembering  
 Of your love  
 Halleluya, Halleluya, Halleluya, Hallelu-yah

Beyond imagination  
 Your presence fills creation  
 We're rising in remembering  
 Of your love  
 Halleluya, Halleluya, Halleluya, Hallelu—yah

Thanks and blessings for my life; for my soul and my body; for my name, my character, my sexuality; for my ways of thinking and talking; for my strengths, and even for my mistakes. I am unique in the world. No one exactly like me has ever lived, for if they had, my life would not have been needed. May I strengthen, refine, and dedicate my own ways of loving and doing, that my holy source be honored, and the time of redemption brought near.

The soul breathed  
 into me is pure.

Elohai, n'shama she'na'tata bi  
 t'horah hi!

אֱלֹהֵי נְשָׁמָה שֶׁנָּתַתָּ  
 בִּי טְהוֹרָה הִיא:

Look.  
 You see me and you know me.  
 You know what I do and what I think  
 You have all my habits down.  
 You help me manage.  
 Your gentle touch keeps me present.

Where could I get away from you if I  
 wanted to?  
 If I go up to heaven you're there.  
 If I head down to hell, there you are too.  
 If I flew on magic wings  
 Or took a road to nowhere  
 It's still your hand that would carry me,  
 Your right hand gripping mine, safe.

If I got lost in darkness, trapped in the night—  
 Well, darkness isn't dark for you.  
 To you, light and dark makes no difference.

Thank you. I know my life is a miracle.  
 Anyone can see that that creation is wonderful.  
 And however it is planned out is a mystery  
 That I don't expect to understand.  
 But please keep me honest  
 I don't want to hide or pretend.  
 Let me know if I'm lying or being a coward  
 And get me back on track for someone as  
 awesome as myself.

PSALM 139

## MORNING BLESSINGS

Source of mercy, of mercy  
with loving strength, with  
loving strength  
untie our tangles.

Your chanting folk raise high,  
make pure, accept our song.

Ana b'koakh, b'koakh

G'dulat y'min'kha, y'minkha

Tatir tz'rura.

Kabeil rinat amkha

Sagveinu, tahareinu nora.

אָנאַ בְּכַח, בְּכַח

גְּדֹלַת יְמִינְךָ, יְמִינְךָ

תַּתִּיר צְרוּרָה.

קָבֵל רִנַּת עַמְּךָ

שִׁגְבָנוּ טַהַרנוּ נוֹרָא.

שִׁוְעַתָּנוּ קָבֵל וּשְׁמַע צַעֲקָתָנוּ יוֹדַע תַּעֲלָמוֹת.

Receive our chant, O hear our cries; You know our secrets.

R. ZALMAN

Barukh she'amar v'hayah ha'olam,  
barukh hu, barukh oseh v'reishit,  
barukh omeir v'oseh, barukh gozeir  
um'kayeim, barukh m'rakheim al  
ha'aretz, barukh m'rakheim al  
hab'riyot, Barukh atah Adonai  
eloheinu melek ha'olam, ha'eil  
ha'av harakhaman, hamhulal b'fi  
amo, yakhid, kheil ha'olamim,  
melek m'shubakh um'foar adei ad  
sh'mo hagadol. Barukh atah Adonai,  
melek m'hulal batishbakhot.

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם. בָּרוּךְ הוּא:  
בָּרוּךְ עֹשֶׂה בְּרֵאשִׁית. בָּרוּךְ אוֹמֵר  
וְעוֹשֶׂה. בָּרוּךְ גּוֹזֵר וּמְקַיֵּם. בָּרוּךְ מְרַחֵם  
עַל הָאָרֶץ. בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.  
בָּרוּךְ שְׁמוֹ: בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. הָאֵל הָאֵב הָרַחֲמָן. הַמְהַלֵּל בְּפִי  
עַמּוֹ. יַחֲיד. חֵי הָעוֹלָמִים. מֶלֶךְ מְשַׁבַּח  
וּמַפְאָר עַדִּי עַד שְׁמוֹ הַגָּדוֹל: בָּרוּךְ אַתָּה  
יְיָ. מֶלֶךְ מְהַלֵּל בַּתִּשְׁבָּחוֹת:

Blessed is the Speaking that gave life to the world; blessing! Blessed is creation; blessed is the Voice that creates; blessed is the guide and the preserver! Blessed is the compassion that encompasses the earth, Blessed is the compassion the encompasses the cosmos. Blessed is the Name! Blessed is the creator, God, loving parent of all things, sung to by all creation, Unity, life of all worlds, ruler whose great name is praised forever. Bless the Creator that all songs praise.

Greatness! Robed in splendor and majesty  
spreading light as a tapestry  
stretching out the heavens like a tallit.  
Sending springs forth into the valleys;  
to flow between the mountains,  
They give drink to every beast of the field.  
The wild deer quench their thirst there.  
Grass grows for cattle  
and herbs for humankind,  
and wine that makes our hearts glad,  
and bread that gives us strength.

The stork has its home in the fir trees.  
The high mountains are for the wild goats;  
the cliffs are a refuge for the rock badgers.  
The moon has appointed seasons;  
the sun knows its time for setting.  
At night the forest animals creep about.  
The young lions roar for their prey;  
When the sun rises, they gather together  
and lie down in their dens.  
Then people go to their work  
and to their labor until evening.

Ps 104

Hamei'ir la'aretz v'la'darim aleha  
b'rakha'mim, u'v'tuvo m'kha'  
deish b'khol yom tamid ma'asei  
b'reishit. Ma rabu ma'asekha  
adonai, kulam b'khach'ma asita  
mal'a ha'aretz kin'ya'nekha.

Light for the world and for its dwellers! In generosity making creation new again every day, forever. The infinite multiplicity of existence, all patterned in wisdom: everything is filled with creation.

הַמַּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים.  
וּבִטּוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה  
בְּרֵאשִׁית: מָה רַבּוּ מַעֲשֵׂיךָ יְיָ כֻּלָּם  
בְּחֶכְמָה עָשִׂיתָ מְלֵאָה הָאָרֶץ קִנְיָנְךָ:

A song of David, for the musicians

The sky speaks of glory  
The vault of heaven tells the work of hidden  
hands.  
One day tells the mystery to another  
Each night shares the story with the next.  
There is no sound, no words at all.  
Yet their music goes out to the end of the world.  
Darkness is but a tent for the sun  
who rises like a groom from the bride of night  
Like a runner trembling to start the race.  
It rises from one edge of the heavens  
and its circuit touches their farthest ends.  
There is nothing it cannot warm.

Divine teaching is true, and gladdens the heart  
The mitzvot shine clear, and give light to the  
eyes  
Yet who can know all that holds them back?  
Cleanse me of my secret failings  
Then I will be open, and free of heavy  
burdens.  
May what comes out of my mouth  
And what goes on in my heart  
Reflect my love for my rock and my redeemer.

PSALM 19

יְהִיו לְרָצוֹן אֲמֵרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי:

Yi'yu l'ra'tzon im'rei fi v'heg'yon libi l'fa'ne'kha Adonai tzuri v'go'ali

Hallelujah! It is good to sing, and it feels right to praise.  
There is power to rebuild what was destroyed, to find what was lost,  
to heal the broken-hearted and bind up their wounds.  
Each star is counted, one by one, and each is called by name,  
Humility rises toward the divine, while violence falls into the dirt.  
So answer with thanksgiving, and sing out to the power  
That veils heaven with clouds, preparing rain,  
Making grass spring from the mountainsides,  
That feeds the herds, and the young ravens that cry.  
What matters the speed of a runner, the strength of a machine?  
Those who stay aware, who yearn to take part in loving kindness, will find grace.  
Jerusalem and Zion give praise.  
You will be safe in your borders, your children a blessing!  
Guidance is near, and it can transform us in a moment.  
Snow can cover the ground like wool, frost scattered like ashes, ice in every crevice;  
What can survive such cold?  
Holy teaching melts it all away  
The breath of the holy makes the waters flow again.  
Hallelujah!

PSALM 147

## PSUKEI D'ZIMRA

Hal'luyah!

hal'lu eil b'kadsho, hal'luhu bir'kia uzo  
hal'luhu b'g'vurotav, hal'luhu k'rov gadlo.  
hal'luhu b'teika shofar, hal'luhu b'neivel  
v'khinor.

Hal'luhu b'tof umakhol, hal'luhu b'minim  
v'ugav.

Hal'luhu b'tzil'tz'lei shama, hal'luhu b'tziltzilei  
t'ru'ah.

Kol han'shama t'halel yah, hal'luya. Kol  
han'shama t'halel yah, hal'luya.

הַלְלוּיָהּ. הַלְלוּ אֶל בְּקִדְשׁוֹ הַלְלוּהוּ בְּרִקְיעַ  
עֶזְרוֹ: הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ:  
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:  
הַלְלוּהוּ בְּתֹף וּמָחוֹל הַלְלוּהוּ בְּמִנִּים  
וְעָגָב: הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ הַלְלוּהוּ  
בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ  
הַלְלוּיָהּ כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ הַלְלוּיָהּ:

Halleuyah!

Halelu in holiness, Halelu from the mighty skies!

Halelu in firm strength, Halelu in great kindness.

Halelu with blast of shofar, Halelu with strings and harp.

Halelu with drum, Halelu with every dance,

Halelu with every instrument and organ.

Halelu with ringing cymbals, Halelu with crashing cymbals.

Let every soul give praise. Halleluyah!

PSALM 150

Nishmat kol khai t'vareikh et shimkha

נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךָ

In every living creature

Divine splendor shines.

Each breath of every living thing is glory.

There is a constant source of space and time,

A single power that truly rules us.

If oceans of song filled our mouths

And sea-waves of joy flowed from our tongues;

If our lips spoke praise as the widespread heavens

And the light of sun and moon shone from our eyes

If our hands stretched out like eagles in the sky

And our feet ran joyfully as deer

We still could not express our gratitude

For the kindness that sustains everything, in all generations.

Therefore, with what we do have

With the limbs we are graced with,

The spirit and soul breathed into us

The tongue set in our mouths

With all of these we thank and praise:

Power behind all strength

Glory within all reverence

Might of eternal endurance

Awesomeness of irresistible change:

# הַמֶּלֶךְ

הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא:

**Hamelech**

hayosheiv al kisei ram v'nisah!

The infinite power resides at the highest level of unity.

We praise the high and holy,  
filling infinity,  
in whom the righteous rejoice.

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שָׁמָיוֹ: וְכָתוּב  
רָנְנוּ צַדִּיקִים בִּי לַיְשָׁרִים נְאֻה תְּהִלָּה:

Exalted by the wonder of the innocent

בְּפִי יְשָׁרִים תִּתְרוֹמֵם

Blessed by the words of the wise

וּבְדַבְרֵי צַדִּיקִים תִּתְבָּרַךְ

Sanctified by the songs of the loving

וּבִלְשׁוֹן זֹסִידִים תִּתְקַדֵּשׁ

Reflected in the depths of the holy.

וּבְקֶרֶב קְדוּשִׁים תִּתְהַלָּל:

Am I awake? Am I prepared? Are you listening to my prayer? Can you hear my voice?

Can you understand? Am I awake? Am I prepared?

NOAH AHRONSON

*Reader:* Bor'khu et Adonai ham'vorakh!

בָּרְכוּ אֶת יי הַמְּבָרָךְ:

*All:* Barukh Adonai ham'vorakh l'olam va'ed.

בָּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Let us bless the source of all blessings.

Blessed is the source of all blessings forever and ever.

Barukh ata Adonai eloheinu melek  
ha'olam, yotzeir or u'vorei khosesh  
oseh shalom u'vorei et hakol.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר  
וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

Bless the source of all things: forming light and creating darkness;  
making shalom and creating all that is.

Titborakh tzureinu borei k'doshim.  
kulam ahuvim, kulam b'rurim, kulam  
giborin, v'kulam osim b'eimah uv'yira  
r'tzon konam. V'khulam m'kablim  
aleihem ol malkhut shamayim zeh  
mizeh, v'notnim b'ahava r'shut zeh  
lazez, l'hakdish l'yotzram.

תִּתְבָּרַךְ צוּרֵנוּ בּוֹרֵא קְדוּשִׁים: כָּלֵם אֲהוּבִים.  
כָּלֵם בְּרוּרִים. כָּלֵם גִּבּוֹרִים. וְכָלֵם עֹשִׂים  
בְּאֵימָה וּבִירָאָה רְצוֹן קוֹנֵם. וְכָלֵם מְקַבְּלִים  
עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה. וְנוֹתְנִים  
בְּאַהֲבָה רְשׁוּת זֶה לָזֶה. לְהַקְדִּישׁ לְיוֹצְרָם:

All the holy beings that inhabit the high heavens, all are strong and loving instrument of the Will.  
But each must accept upon themselves the heavenly community, and each must receive loving  
permission, one from the other, so that all together, as one, they may sanctify their Creator:



Kadosh, kadosh, kadosh, Adonai  
t'ziva'ot, m'lo khal ha'aretz k'vodo!

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת  
מָלֵא כֹל הָאָרֶץ כְּבוֹדוֹ:

Holy! Holy! Holy! is the Mother of this rich diversity; the fullness of Earth is Her glory!

V'haofanim v'khayot hakodesh b'ra'  
ash gadol mitnasim l'umat sofafim.

וְהַאֲפָנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרָעַשׁ  
גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת שְׂרָפִים.

Then the beings of the chariot rise and answer the seraphim, with an equally mighty sound:

Barukh k'vod Adonai mim'komo!

בָּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:

Blessed is the endless glory that reaches right here to this place:

Or khadash al tziyon ta'ir  
v'nizkeh khulanu m'heirah l'oro.  
Barukh atah Adonai yotzeir hamorot.

אוֹר חֲדָשׁ עַל צִיּוֹן תֹּאִיר וְנִזְכָּה כָּלֵנוּ מִהָרָה  
לְאוֹרוֹ: בָּרוּךְ אַתָּה יי יוֹצֵר הַמְּאוֹרוֹת:

Shine renewed light on Zion, and may all soon be worthy of that light.

Blessed is the One who is the origin of light.

Come, let's climb the mountain together. The still small voice calls within us, engraving its covenant into our hearts. It guides us towards compassion, towards the spark of faith that can never be extinguished. When it leads us into the wilderness, it is only so we can embrace the divine.

Ahavah rabah ahavtanu, khemlah  
g'dolah viteirah khamalta aleinu. Avinu  
malkeinu, ba'avur avoteinu shebatkhu  
vkha vat'lam'deim khukei khayim,  
kein t'khoneinu utlamdeinu. Avinu,  
ha'av ha'ra'khaman, hamra' kheim,  
rakheim aleinu; v'tein b'libeinu bina  
l'havin u'l'haskil lish'moa lil'mod  
ul'la'meid, lish'mor v'la'asot u'l'ka'  
yeim et kol divrei talmud tora'tekha  
b'aha' vah. V'ha'eir ein'einu b'tora'  
tekha v'dabeik libeinu b'mitzvo'  
tekha, v'yakheid l'va'veinu l'ahava  
ul'yirah et sh'mekha; v'lo neivosh  
l'olam vaed. Barukh atah Adonai  
habo'kheir b'amo yisrael b'ahava.

אַהֲבָה רַבָּה אֶהְבְּתָנוּ. חֶמְלָה גְּדוֹלָה וַיִּתֶּרָה  
חֶמְלַת עָלֵינוּ. אָבִינוּ מִלְּכָנוּ בַּעֲבוּר אֲבוֹתֵינוּ  
שֶׁבִטְחוּ בָךְ. וַתִּלְמַדְם חֻקֵּי חַיִּים כֵּן תִּחַנְּנוּ  
וַתִּלְמַדְנוּ. אָבִינוּ. הָאֵב הֶרְחַמְךָ. הֶמְרָחֵם.  
רַחֵם עָלֵינוּ. וְתֵן בְּלִבֵּנוּ בִּינָה לְהַבִּין  
וְלַהֲשִׁיל. לְשִׁמְעַ. לְלַמֵּד וּלְלַמֵּד. לְשֹׁמֵר  
וְלַעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ  
בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ וּדְבַק לִבֵּנוּ  
בְּמִצְוֹתֶיךָ. וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת  
שִׁמְךָ. וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יי  
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

We are surrounded by a great love; we are cared for by a deep compassion. We yearn for the truths that our forebears accepted through trust and faith—and mercy reaches out to us; we receive understanding, that we can learn and teach, listen, guard and fulfill the truth, all in love. Our eyes shine with the teachings, and our hearts cling to the path; hearts so filled with love and awe that we can never be ashamed. Thanks and blessings to the love that reaches out to us.

Mighty, Faithful Source!

Eil melekh ne'eman:

אל מֶלֶךְ נֶאֱמָן:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Sh'ma Yisrael Adonai Eloheinu Adonai ekhad!

Hear, Israel, you are of God and God is one.

ברוך שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד: Barukh sheim k'vod malkhuto l'olam vaed.

Bless the majestic splendor that shines through space and time.

V'a'havta et Adonai elohe'kha  
b'khol l'av'kha, uv'khol naf'sh'kha,  
u'v'khol m'odekha. V'hayu ha'd'va'  
rim ha'eileh asher ano'khi m'tzav'  
kha hayom al l'va'vekha. V'shi'nan'  
tam l'va'nekha, v'di'barta bam,  
b'shiv't'kha b'vei'tekha, u'v'lekh'  
t'kha vade'rekh, uv'shakh' b'kha  
u'v'kume'kha. U'k'shar'tam l'ot al  
yade'kha, v'hayu l'to'tavot bein  
ei'nekha. U'kh' tav'tam al mizu'zot  
bei'te'kha u'vi'sh'a're'kha.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ  
וּבְכָל-נַפְשְׁךָ וּבְכָל-מַאֲדֶךָ: וְהָיוּ  
הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מִצְוֶיךָ  
הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָה  
וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלֻכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
וְקִשְׁרָתָם לְאֹזֶן עַל-יָדְךָ וְהָיוּ  
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכִתְבָתָם  
עַל-מִזְוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

So you shall love what is holy with all your courage, with all your passion  
with all your strength.

Let the words that have come down  
shine in our words and our actions.

*We must teach our children to know and understand them.*

*We must speak about what is good*

*and holy within our homes*

*when we are working, when we are at play,*

*when we lie down and when we get up.*

Let the work of our hands speak of goodness.

*Let it run in our blood*

*and glow from our doors and windows.*

## SHACHARIT

Ani Adonai eloheikhem, asher hotzeiti  
et'khem mei'erez mitzrayim lih'yot  
lakhem leilohim: ani

אֲנִי יי אֱלֹהֵיכֶם. אֲשֶׁר הוֹצֵאתִי אֶתְכֶם  
מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים. אֲנִי

I am Adonai. I led you up out of bondage so that I would be your guiding power:

אֵל שַׁדַּי EIL SHADDAI ELOHEICHEM EMET

יְהִי YAH ELOHEICHEM EMET

רַחֲמָנָא RAKHMANA ELOHEICHEM EMET

אֲדֹנָי יי אֱלֹהֵיכֶם אֱמֶת ADONAI ELOHEICHEM EMET

This is the truth that sustains us,  
that sweetens and rebuilds our lives:  
We have been freed forever from bondage;  
and the power that saved us watches over us now.

Fierce apparitions pursue us through desert nights of memory  
to the brink of the ocean, where we halt, halfway  
between what's behind and what's ahead.

Something lets us say Yes, and we plunge in the waters.  
We are guided through the torrents  
Fears and ghosts are washed away  
not one remains.

And on the far shore of the sea, Miriam led the women out dancing, with drums in their hands,  
while Moses and the sons of Israel sang

Mi khamokha ba'eilim Adonai, mi kamo kha  
ne'dar bakodesh, nora t'hilot oseh fehleh. מִי כַמֹּכָה בָּאֵלִים יי מִי כַמֹּכָה נֶאֱדָר  
בְּקֹדֶשׁ. נוֹרָא תְהִלַּת עֹשֶׂה פִלְאָ:

What power can compare with this wonderful holiness?  
Its splendor is awesome; it performs miracles.

Tzur yisrael kuma b'ezrat yisrael u'f'dei  
kinume'kha yehuda v'yisrael. Go'aleinu  
Adonai tz'va'ot sh'mo k'dosh yisrael.  
B'arukh ata Adonai ga'al yisra'el.

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה  
כְּנָאמְךָ יְהוּדָה וְיִשְׂרָאֵל: גֹּאֲלֵנוּ יי צְבָאוֹת שְׁמוֹ  
קְדוֹשׁ יִשְׂרָאֵל: בְּרוּךְ אַתָּה יי גֹּאֲלֵ יִשְׂרָאֵל:

Israel's bedrock arises as Israel's strength, and faithfully redeems Judah and Israel. Our  
helper is the mother of multiplicity, the true sanctity of Israel. Bless the source of liberation!

THE HEBREW AMIDA IS ON PAGE 11

AN ENGLISH TRANSLATION BEGINS ON PAGE 14

A POETIC REFLECTION OF THE AMIDA IS ON PAGE 16

A CONTEMPLATIVE AMIDA IS ON PAGE 17

PRAYERS OF THE MIND AND HEART NOT IN THE BOOK ARE AN IMPORTANT PART  
OF ANY RECITATION OF THE AMIDA. THE PRINTED VERSIONS ARE OPTIONAL.

PLEASE BE SEATED WHEN YOU HAVE FINISHED YOUR PRAYER.

Yitgadal v'yitkadash sh'mei raba  
b'alma di v'rah khirutei, v'yamlikh  
mal'khutei b'khayeikhon uv'yo'mei'  
khon uv'khayei d'khol beit Yisrael,  
ba'agala uviz'man kariv v'imru  
amein.

Y'hei sh'mei raba m'vorakh  
l'olam ul'almei almaiya.

Yitbarakh v'yishtabakh v'yitpa'ar  
v'yitromam v'yitnasei v'yithadar  
v'yit'aleh v'yit'halal sh'mei d'kud'  
shah **B'rikh hu.** L'eila u'l'eila mikol  
birkha' ta v'shirata, tush'b'khata  
v'nekhe'mata da'amiran b'alma  
v'imru **amein.**

Make the God name big.

Big and Holy.

Do it in this world.

This creation sprung from consciousness.

And bring some order to this...

Do it fast, soon, in our lives, in the days  
ahead, in the life of the people we call  
home.

B'seifer cha'yim b'rakha v'shalom u'far  
nasa tova, niza'kheir v'nei'kateiv l'fa'  
necha, anakh'nu v'khol am'kha beit  
yisrael, l'kha'yim tovim u'l's halom.  
Baruch ata Adonai oseh ha'shalom.

In the book of life, blessing and peace, and for good livelihood, may we and all your people be  
remembered and written—for good life and for peace. Bless you, Hashem, who creates peace.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי  
בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ. בְּחַיִּיכוֹן  
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֶגְלָא  
וּבְזִמָּן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא עַלְמָיָא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא בְּרִיךְ הוּא: לְעֵלָא וּלְעֵלָא מְכָל  
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
דְּאִמְרִין בְּעֶלְמָא וְאָמְרוּ אָמֵן:

Everybody join with me: May the name be  
blessed forever and ever!!!!

Yes, blessed.

Blessed, whispered, sung out, shouted,  
honored, this Holy Name.

The Name far beyond any song, poem, or  
comforting words we could ever speak.

Everybody say: That's the truth!!

R. DANIEL BRENNER

בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרֻנָּסָה טוֹבָה  
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ  
בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:  
בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשָּׁלוֹם:

Barukh atah Adonai eloheinu v'elohai  
horeinu. Elohai Avram v'Sara, elohai  
Yitzak v'Rivka v'elohai Yaakov Leah  
v'Rakhel. Ha' eil, hagadol hagibor  
v'hanora, Eil elyon gomeil khasadim  
tovim v'ko' nei hakol v'zokheir  
khasdei horot, umeivi g'ula livnei  
v'nei hem l'ma'an sh'mo b'ahava.  
Misod kha'khamim u'n'vonim,  
umilemed da'at m'vinim, ef't'kha pi  
bit'fila uv'tiknanunim, l'khalot  
ul'khanein melek malkhei  
hamlakhim v'adonei ha'adonim.  
Zakh'reinu l'khayim melek  
khofeitz bakhayim v'khatveinu  
b'seifer hakhayim l'mankha elohim  
khayim.

Melek ozeir umoshia umagein.  
Barukh ata Adonai, ezrat Sara  
umagein Avraham.

Atah gibor l'olam adonay, m'khayeh  
meitim atah, rav l'hoshi'a. M'khalkeil  
khayim b'khesed, m'khayeh meitim  
b'rakhamim rabim, someikh nof'lim,  
v'rofei kholim, umatir asurim, umka'  
yeim emunato lisheinei afar, mi kha'  
mokha ba'al g'vurot umi domeh lakh  
melek meimit um'kha'yeh umatz'  
mi'akh y'shuah. **Mi khamo' kha av  
harakhamim, zokheir y'tzurav  
l'khayim b'rakhamim.** V'ne'eman  
atah l'hakhayot meitim. Barukh atah  
Adonai m'khayeh hameitim.

Blessed is the compassion and the truth, upholding the chain of generations. Generosity of Abraham and Sarah, strength of Isaac and Rebecca, splendor of Jacob, Rachel, and Leah—profound, abundant, awesome, filling all dimensions and worlds—the highest power, source of all loving deeds; honoring the courage of ancestors, and enabling that courage to inspire generations toward redemption, in love, for that is its nature. Inspired by the wise and understanding, I will open my mouth to reach out to that highest power. *May we be renewed, and written into life, for that is the desire of the source of all life.* Blessed is the compassion that shielded Abraham and strengthened Sarah.

Compassion's might has no limit: sustaining the living with kindness, lovingly filling dead matter with life; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. *Who is like this source of mercy, binding its children into life, in mercy.* Always it is the faithful source of life. Blessed is the compassion that fills matter with living spirit.

ברוך אתה יי אלהינו ואלהי הורינו. אלהי  
שרה ואברהם. אלהי יצחק ורבקה. ואלהי  
יעקב לאה ורחל. האל הגדול הגבור והנורא.  
אל עליון. גומל חסדים טובים וקונה הכל  
וזוכר חסדי הורות. ומביא גאלה לבני בניהם  
למען שמו באהבה: מסוד חכמים ונבונים.  
ומלמד דעת מבינים. אפתחה פי בתפלה  
ובתחנונים. לחלות ולחנן פני מלך מלכי  
המלכים ואדוני האדונים

זכרנו לחיים מלך חפץ בחיים וכתבנו בספר  
החיים למענה אלהים חיים.

מלך עוזר ומושיע ומגן: ברוך אתה יי עזרת  
שרה ומגן אברהם:

אתה גבור לעולם אדני מחיה מתים אתה רב  
להושיע: מכלל חיים בחסד מחיה מתים  
ברחמים רבים סומך נופלים ורופא חולים  
ומתיר אסורים ומקים אמונתו לישני עפר מי  
כמוך בעל גבורות ומי דומה לך מלך ממית  
ומחיה ומצמיח ישועה: מי כמוך אב הרחמים  
זוכר יצוריו לחיים ברחמים: ונאמן אתה להחיות  
מתים. ברוך אתה יי מחיה המתים:

U'v'khei u'lkha ta'a'leh k'dusha  
ki ata eloheinu melekh.

וּבִכֵּן וּלְךָ תַעֲלֶה קְדֻשָּׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ.

May our prayers rise up and be heard in the place of truth and compassion::

U'netaneh tokef kedushat ha'yom, ki hu nora v'ayom. U'vo tinasei malkhu' tekha, v'yikon b'khesed kisekha, v'tei'sheiv alav b'emet. Emet ki atah hu dayan u'mokhiakh v'yadei'a va'eid; v'khoteiv v'khoteim v'sofeir u'moneh, v'tizkor kol nishkakhot, v'tiftakh et seifer ha'zikhronot, u'mei'alav yikarei: V'khotam yad kol adam bo.

וְנִתְּנָה תִקְוָה קְדֻשַּׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִיּוֹם:  
וְבוֹ תִנָּשֵׂא מַלְכוּתְךָ וְיִכּוֹן בְּחֶסֶד כְּסֶאֱךָ וְתִשָּׁב  
עָלָיו בְּאַמֶּת. אֱמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ  
וְיִוָּדַע וְעַד וְכוּתִּב וְחוּתִּם וְסוֹפֵר וּמוֹנֶה וְתִזְכּוֹר  
כָּל הַנִּשְׁכָּחוֹת: וְתִפְתָּח אֶת סֵפֶר הַזִּכְרוֹנוֹת  
וּמֵאֱלֹו יִקְרָא וְחוּתִּם יָד כָּל אָדָם בּוֹ.

We proclaim the awesome power of this day. We acknowledge today that compassion is enthroned upon truth. The story of deeds is true; in truth there is no forgetting or rationalizing. Today the book of our lives lies open before us; we look and we tremble, to see what our own hands have written there.

U'v'shofar gadol yitakah, v'kol dema mah dakah yishamah. U'mala' khim yeikhafeizun, v'khil u'rekhadah yokheizun. V'yomru: hinei yom ha'din! Lif'kod khal tzeva marom ba'din, ki lo yizku v'eineikha ba'din. V'khol ba'ei holam ya'avrun lefa nekha kivnei maron. K'vakarat ro'eh edro, ma'avir tzono takhat shivto; kein ta'avir v'tispor v'timneh v'tifkod nefesh kol khai. V'takhtokh kitzvah l'khol briya, v'tikhtov et gezar dinam.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דָּקָה יִשְׁמַע:  
וּמִלְאָכִים יִחְפְּזוּן. וְחִיל וְרַעְדָּה יֵאֱחָזוּן. וְיֵאמְרוּ  
הִנֵּה יוֹם הַדִּין. לְפָקוֹד עַל צָבָא מָרוֹם בְּדִין. כִּי  
לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין. וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן  
לְפָנֶיךָ כְּבָנֵי מָרוֹן. כְּבִקְרַת רוּעָה עֹדְרוּ. מַעֲבִיר  
צֹאנֹו תַּחַת שִׁבְטֹו. כֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה.  
וְתִפְקֹד נֶפֶשׁ כָּל חַי. וְתַחֲתוֹךְ קִצְבָּה לְכָל  
בְּרִיָּה. וְתַכְתּוֹב אֶת גְּזֵר דִּינָם.

A great shofar sounds, and a small, quiet voice is heard. Holiness itself trembles in fear, and cries out: Behold! The day of judging! For the destiny of lives and of nations is witnessed, and the outcome of every choice in the universe is traced. When a flock passes before a shepherd, she counts and examines each one; so too, the soul of every living thing is examined. Each is considered, and the results of their actions seen; and for each the outcome appears.

On Rosh Hashana it is  
foreseen, and on Yom  
Kippur, it is confirmed.

B'rosh hashana yika'teivun,  
u'v'yom tzom kippur  
yeikha'teimun:

בְּרֹאשׁ הַשָּׁנָה יִכָּתְבוּן  
וּבְיוֹם צוֹם כִּפּוּר יִחְתַּמּוּן:

|  |                            |                                  |
|--|----------------------------|----------------------------------|
| How many will pass on                              | Kama ya'avrun              | כַּמָּה יַעֲבֹרוּן               |
| And how many will be born.                         | v'khama yibarei'un         | וְכַמָּה יִבְרָאוּן:             |
| Who will live and who will die.                    | Mi yikh'ye u'mi yamut      | מִי יִחְיֶה וּמִי יָמוּת:        |
| Who will be cut off, and who live a full life.     | Mi v'kitzo u'mi lo v'kitzo | מִי בִקְצוֹ וּמִי לֹא בִקְצוֹ:   |
| Who will burn, and who will be lost in the depths. | Mi va'mayim u'mi va'eish   | מִי בָאֵשׁ וּמִי בַמַּיִם:       |
| Who by hurt, and who by hurting.                   | Mi vakherev u'mi vakhaya   | מִי בַחֲרֵב וּמִי בַחֲיָה:       |
| Who starving, who thirsting.                       | Mi va'ra'av u'mi va'tzama  | מִי בָרָעֵב וּמִי בִצְמָא:       |
| Who in turmoil, and who in deadly quiet.           | Mi vara'ash u'mi vamageifa | מִי בָרָעַשׁ וּמִי בַמַּגִּפָּה: |
| Who strangled, who battered.                       | Mi vakhanika u'mi vaskila  | מִי בַחֲנִיקָה וּמִי בַסְקִילָה: |
| Who will have rest, and who will wander.           | Mi yanúakh u'mi yanúa      | מִי יָנוּחַ וּמִי יָנוּעַ:       |
| Who will have peace, and who will be tormented.    | Mi yishakeit u'mi yitareif | מִי יִשְׁקֵט וּמִי יִטְרָף:      |
| Who will be satisfied, and who will thirst.        | Mi yishaleiv u'mi yityasar | מִי יִשְׁלֹו וּמִי יִתִּיסָר:    |
| Who will be rich, and who poor.                    | Mi yei'ani u'mi yei'asheir | מִי יַעֲנִי וּמִי יַעֲשֶׂר:      |
| Who will fall, and who will rise up.               | Mi yishapeil u'mi yarúm    | מִי יִשְׁפֹּל וּמִי יָרוּם:      |

## וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה

מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה:

U'tshu'va, u't'fila, u'tzidaka ma'avirin et roa hag'zeira.

But Turning, Yearning, and Caring  
avert the harshness of the outcome.

Ki k'shimkha kein tehilatekha, kasheh likh'os v'noakh lirtzot; ki lo takh'potz b'mot ha'meit, ki im b'shuvo mi'darko v'khayah. V'khad yom moto tekha'keh lo, im yashuv miyad t'kablo. Emet ki atah hu yotzram, v'atah yodei'a yitzram: ki heim basar v'dam.

כִּי כְשִׁמְךָ כֵּן תְּהִלָּתְךָ. קָשֶׁה לְכַעֵס וְנוֹחַ לְרִצּוֹת: כִּי לֹא תַחֲפוֹץ בְּמוֹת הַמֵּית. כִּי אִם בְּשׁוּבוֹ מִדַּרְכוֹ וְחִיָּה. וְעַד יוֹם מוֹתוֹ תַּחֲכֶה לוֹ. אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ. אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם. וְאַתָּה יוֹדֵעַ יִצְרָם. כִּי הֵם בָּשָׂר וְדָם.

Holiness has no interest in anger or punishment, just a joyful return to being holy. That path remains open every day, until the day we die. You are the creator and you understand your creatures, who are only flesh and blood.

Adam yesodo mei'afar v'sofu l'afar.  
B'nafsho yavi lakhmo. Mashul k'kheres  
ha'nishbar, k'khatzir yaveish u'kh'  
tzitz noveil, k'tzeil kboveir u'kh'kha  
nan kalah, u'kh'rúakh noshevet, u'kh'  
a'vak poreiakh; v'kha'khalom ya'uf.

אָדָם יְסוּדוֹ מֵעָפָר וְסוּפוֹ לְעָפָר: בְּנַפְשׁוֹ  
יָבִיא לְחֵמוֹ: מָשׁוּל בְּחֵרֶס הַנִּשְׁבָּר. כְּחֻצִּיר  
יִבֵּשׁ וְכִצִּיץ נוֹבֵל. כְּצֵל עוֹבֵר וְכִצֵּיץ נֹכֵחַ.  
וְכָרוּחַ נוֹשֶׁבֶת וְכָאֶבֶק פּוֹרֵחַ. וְכָחֳלוֹם יַעוּף.

Humans come from dust and end up as dust. Their daily survival is never certain. They are like fragments of broken pottery, like grass that withers, like flowers that fade, like a fleeting shadow, like a passing cloud, like a wind that blows, like floating dust, like a dream that flies away.

We're all going to die, all of us, what a circus! That alone should make us love each other but it doesn't. We are terrorized and flattened by trivialities, we are eaten up by nothing. *Charles Bukowski*

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם

V'atah hu melech eil chai v'kayam!

But You are the everlasting power of life!

Ein kitvah lishnotekha v'ein keitz  
l'orekh yamekha; v'ein leshe'eir  
mar'k'vot k'vodekha, v'ein lefareish  
kilum sh'mekha. Shimkha naeh lekha  
v'atah naeh lish'mekha; u'shmeinu  
karata bishmekha.

אֵין קִצָּבָה לְשְׁנוֹתֶךָ. וְאֵין קֵץ לְאַרְךָ יָמֶיךָ:  
וְאֵין לְשֹׁעַר מַרְכָּבוֹת כְּבוֹדֶךָ. וְאֵין לְפָרֶשׁ  
עָלוֹם שְׁמֶךָ: שְׁמֶךָ נָאָה לְךָ וְאַתָּה נָאָה  
לְשְׁמֶךָ. וְשִׁמְנוֹ קָרָאתָ בְּשְׁמֶךָ.

Eternity is your Name, a mystery unreachable. Your name befits you, and your nature befits your name; and you have called us by your name. And so,

N'ka'deish et shim'kha ba'olam,  
k'sheim she'mak'dishim oto bish'  
mei marom, ka'ka'tuv al yad n'vi'  
ye'kha: v'kara zeh el zeh v'amar.

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם. כְּשֵׁם שְׁמִקְדִּישִׁים  
אוֹתוֹ בְּשֵׁמִי מְרוֹם כְּכַתוּב עַל יַד נְבִיאֶךָ.  
וְקָרָא זֶה אֶל זֶה וְאָמַר:

We sanctify the divine name in this world, just as that name is sanctified in the highest heavens. As the prophets wrote, One angel calls to another, saying:

CONGREGATION

Kadosh, kadosh, kadosh Adonai  
tz'va'ot; m'lo khol ha'aretz k'vodo.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת.  
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

Holy! Holy! Holy! is the mother of diversity; the fullness of Earth is her glory!

Az b'kol ra'ash gadol adir v'kha'zak  
mashmi'yim kol; mitnasim l'umat  
s'rafim. L'umatam barukh yomeiru.

אֶז בְּקוֹל רֹעַשׁ גָּדוֹל אֲדִיר וְחֻזַּק מְשִׁמְיָעִים קוֹל  
מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים לְעֻמַּתָּם בָּרוּךְ יֹאמְרוּ:

With a mighty roaring sound they make themselves heard; they rise to answer the Seraphim, saying

CONGREGATION

Baruch k'vod Adonai mim'komo!

בָּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:

Blessed is the endless glory that reaches right here to this place:



## SHACHARIT

Mimkomkha malkeinu to'fia v'tim'  
lokh aleinu ki m'khakim anakhnu  
lakh. Ma'tai timlokh b'tziyon? B'ka  
rov b'yameinu l'olam va'ed tish'kon.  
Titgadal v'titkadeish b'tokh yirushala'  
yim ir'kha l'dor vador u'neitakh n'tza'  
khim. V'ei'neinu tirei'nah malkhutekha  
kadavar ha'amur b'shrei uzekha, al  
yidei david moshi'akh tzid'kekha:

We want that glory to be revealed here, and to guide us—how we yearn for it! When will it guide Zion? Bring it quickly, in our days, and keep it with us forever! May Jerusalem magnify peace and bring blessing, a victory for everyone that will last through all generations! Then our own eyes will see the strength of the songs of David, for there will come: a messiah-time of justice.

### CONGREGATION

*Yimlokh Adonai l'olam. Elohayikh  
tzion l'dor vador. Halleluyah!*

יְמֻלֶּךָ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וְדֹר הַלְלוּיָהּ:

Zion will be guided by God forever, throughout all generations. Halleluyah!

Adonai melekh, Adonai malakh, Adonai Yimlokh  
l'olam va'ed. V'ne'emar: v'haya Adonai  
l'melekh al kol ha'aretz. Bayom hahu yi'h'yeh  
Adonai ekhad u'sh'mo ekhad.

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ מֶלֶךְ לְעוֹלָם וָעֶד:  
וְנֹאמַר וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ.  
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

The divine reigns, the divine has reigned, the divine will reign forever. It is written: God will be the focus of all the earth. In that day, God's name, like God, shall be one.

My religion is so strong, I'm not afraid of  
anything. God is on my side; who could  
scare me? Thugs attack me? They'll fall.  
Bullies—I'm not afraid of them. No  
violence can harm me.

But

Please, just one thing:  
Let my heart stay with yours  
See your beauty, wake to your strength.  
That's how I'll be safe when trouble comes  
I will sing love songs to you then.

Oh, please don't turn from me in anger  
You're my helper  
Even if my father and mother forsake  
me, you will take me in.  
Show me what I need to do  
Because there is danger all around me.  
If I had ever stopped believing that I  
would see the good in life—  
Await God.  
Be strong  
Take heart  
Await God.

PSALM 27

Akhat sha'alti me'eit Adonai  
Otah avakesh (2x)  
Shivti b'veit Adonai kol y'mei khayai  
La'kha'zot b'no'am, b'noam Adonai  
Ul'va'keir b'hei'khalo

אַחַת שְׁאַלְתִּי מֵאֵת־יְיָ אוֹתָהּ אֲבַקֵּשׁ.  
שִׁבְתִּי בְּבֵית־יְיָ כָּל־יְמֵי חַיִּי.  
לְחַזוֹת בְּנֹעַם־יְיָ וּלְבַקֵּר בְּהִיכָלוֹ:

One thing I ask, I ask of Hashem  
I ask of God above  
One thing I ask, one sweet little thing  
I ask the one I love

To dwell in your sacred place  
all the days of my life  
To share in your kindness, to lean on your strength  
To vision your holy world.

Ein kamokha va'elohim Adonai v'ein  
k'ma'asekha Mal'khut'kha mal'khut kol  
olamim umen'shalt'kha b'khol dor vador.  
Adonai melek. Adonai malakh. Adonai  
yimokh l'olam va'ed. Adonai oz l'amo yi'  
tein. Adonai y'vareikh et amo vashalom.

אֵין כְּמוֹךָ בָּאֱלֹהִים יְיָ. וְאֵין כְּמַעֲשֶׂיךָ.  
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים וּמַמְשַׁלְתְּךָ בְּכָל  
דֹּר וָדֹר. יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ מֶלֶךְ לְעֵלָם וָעֶד.  
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

There are many forces, but only one source; nothing compares with its creations. It spans all the worlds, guiding every generation. It rules, it always has ruled, and it always will rule time and space. Seek it and you will find strength, and will help bring about the blessing of peace.

Av ha'ra'kha'mim, hei'tiva vir'tzon'kha et  
tzion; tivneh khomot yirushalayim. Ki  
v'kha l'vad ba'takh'nu, melek eil ram  
v'nisa, adon o'la'mim.

אָב הָרַחֲמִים הֵיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן.  
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם. כִּי בְךָ לְבַד  
בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשָּׂא אֲדוֹן עוֹלָמִים:

The source of mercy will heal Zion, transforming every fortification in Jerusalem. This is our only hope, in the strongest and most constant power that can guide all worlds.

Vay'hi binso'ah ha'aron, vayomer Mosheh:  
kuma Adonai v'yafu'tsu oy'vekha v'yanusu  
m'shan'ekha mi'panekha. Ki mi'tzion  
teitzei tora, u'd'var adonai miyirushalam.

וַיְהִי בִּנְסוּעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה. קוּמָה יְיָ.  
וַיִּפָּצוּ אֵיבֶיךָ. וַיִּנָּסוּ מִשְׁנְאֶיךָ מִפְּנֶיךָ: כִּי  
מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלָּיִם:

And it was, when they set out with the Ark, that Moses would say, May holy mercy arise and subdue strife, and chase away every barrier to peace; for teaching will pour forth in Zion, and Jerusalem will flow with the word of God.

Barukh shenatan torah  
l'amo yisrael bik'du'shato

בָּרוּךְ שֶׁנָּתַן תּוֹרָה  
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Holiness has blessed us by sharing the Torah.

Bei ana rakhitz, v'lish'mei ka'di'sha  
yakira ana amar tush'b'khan. Y'hei  
ra'ava kada'makh d'tiftakh liba'i  
b'oraita. V'tashleim mish'alim  
d'li'ba'i v'liba d'khal a'makh yisrael  
l'tav ul'khayim u'lish'lam. Amein.

בֵּיה אָנָּה רַחֵץ. וְלִשְׁמֵה קְדִישָׁא יִקְיָא אָנָּה  
אָמַר תִּשְׁבְּחֵן. יְהֵא רַעּוּא קְדָמְךָ דְּתַפְתַּח  
לְבָאֵי בְּאוּרֵיתָא וְתִשְׁלַם מִשְׁאֲלֵין דְּלְבָאֵי  
וְלְבָא דְּכָל עַמְךָ יִשְׂרָאֵל לְטָב וּלְחַיִּין וְלִשְׁלָם:

For You I yearn, and I sing to Your dear and holy name. From the very beginning You have wanted to open my heart, so it could fill with radiant teaching; and to answer my heart's true yearning, the hearts' desire of all people—for good, for life and for peace. Amen.

## TORAH

### READER

Sh'ma yisrael Adonia Eloheinu Adonai Ekhad

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Israel, listen: The source of all being is one!

### CONGREGATION

Sh'ma yisrael Adonia Eloheinu Adonai Ekhad

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Israel, listen: The source of all being is one!

### READER

Ekhad eloheinu, gadol adoneinu,  
kadosh v'nora sh'mo

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵנוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our great guide is the one, holy and awesome!

### CONGREGATION

Ekhad eloheinu, gadol adoneinu,  
kadosh v'nora sh'mo

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵנוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our great guide is the one, holy and awesome!

### READER

Gadlu la'adonai iti

גָּדְלוּ לַיְיָ אֱתִי.

### READER AND CONGREGATION

u'n'rom'ma sh'mo yakhdav

וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

May the source in each of us be opened wide, that together we may extend its glory!

L'kha Adonai לך יהוה

All these:



generosity, power, splendor, endurance, beauty, foundation of heaven and earth, majesty

וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

v'hamitnasei l'khol l'rosh.  
are one, and so everything emanates from the deepest source.

Rom'mu Adonai eloheinu,  
v'hish'takhavu l'har kadsho,  
ki kadosh Adonai eloheinu.

רוֹמְמוּ יי אֱלֹהֵינוּ  
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ  
כִּי קָדוֹשׁ יי אֱלֹהֵינוּ:

Rejoice and give over to the place of holiness!

Torah tziva lanu mo'sheh  
morasha k'hilat ya'akov.

תּוֹרָה צִוָּה-לָנוּ מֹשֶׁה  
מִוְרָשָׁה קְהִלַּת יַעֲקֹב:

Moses instructed us in Torah, inheritance of the community of Israel.

# BEFORE THE READING:

Bless the source of  
blessing!

OLIM  
Barkhu et Adonai  
Hamvorakh!

OLIM  
בְּרַכּוּ אֶת יי הַמְּבֹרָךְ:

Bless the source of  
blessing forever!

CONGREGATION  
Barukh Adonai  
ham'vorakh l'olam va'ed.

CONGREGATION  
בְּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Bless the source of  
blessing forever!

OLIM  
Barukh Adonai  
ham'vorakh l'olam va'ed.

OLIM  
בְּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

We thank cosmic majesty,  
for selecting us  
to reveal to us,  
the Torah meant for us.  
You keep gifting us  
with your Torah.

Barukh ata Adonai,  
elohei' nu melek ha'olam,  
asher bakhar banu  
mi'kol ha'amim,  
v'natan lanu et torato,  
Barukh ata Adonai  
no'tein haTorah.

בְּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר בָּחַר בָּנוּ  
מִכָּל הָעַמִּים  
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:  
בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

# AFTER THE READING:

We bless cosmic majesty  
who in giving us the truth  
of this Torah shared  
infinite life with us.  
You keep gifting us with  
your Torah.

Barukh ata Adonai  
elo'heinu melek ha'olam,  
asher natan lanu torat  
emet, v'kha'yei olam nata  
b'to'kheinu;  
Barukh ata adonai  
no'tein hatora.

בְּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת  
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ:  
בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

Then God remembered Sarah and fulfilled his promise to her. Sarah conceived and bore a son to Abraham in their old age, at the time God had appointed. Abraham named the son Sarah bore, Isaac. When Isaac was eight days old Abraham circumcised him, as God had commanded. Abraham was a hundred years old when his son Isaac was born. Sarah said, 'God has given me good reason to laugh, and everybody who hears will laugh with me. She said, 'Whoever would have told Abraham that Sarah would suckle children? Yet I have borne him a son for his old age.' The boy grew and was weaned, and on the day of his weaning Abraham gave a feast. Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing, and she said to Abraham, 'Drive out this slave and her son, for this slave's son shall not share the inheritance with my son, Isaac.' This made Abraham unhappy because of his son Ishmael, but God said to him, 'Do not be unhappy on account of the boy and the slave. Do what Sarah says, because your descendants will be named through Isaac. But I will also make a great nation of the slave-girl's son, because he too is your descendant.' Abraham rose early in the morning, took food and a skin full of water and gave it to Hagar; he set the child on her shoulder and sent her away, and she went and wandered in the wilderness of Beersheba. When the water in the skin was finished, she thrust the child under a bush, and went and sat down some way off, about two bowshots away—she said, 'How can I watch the child die?' So she sat some way off, weeping bitterly. God heard the child crying, and an angel of God called to Hagar from heaven, 'What is the matter, Hagar? Do not be afraid: God has heard the child crying from where he is. Stand, lift the child up and hold him well, because I will make him into a great nation.' Then God opened her eyes and she saw a well of water; she went and filled her waterskin, and gave the child a drink. God was with the child, and he grew up and lived in the wilderness of Paran. He became an archer, and his mother found him a wife from Egypt.

וַיִּי פָקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יי לְשָׂרָה  
כַּאֲשֶׁר דִּבֶּר: וַתֵּהָר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן  
לְזִקְנָיו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֹתוֹ אֱלֹהִים: וַיִּקְרָא  
אַבְרָהָם אֶת־שֵׁם־בְּנוֹ הַנּוֹלָד־לוֹ אֲשֶׁר־יָלְדָה־לוֹ  
שָׂרָה יִצְחָק: וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ  
בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים:  
וְאַבְרָהָם בֶּן־מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֵת יִצְחָק בְּנוֹ:  
וַתֹּאמֶר שָׂרָה צִחָק עָשָׂה לִי אֱלֹהִים כָּל־הַשְׁמִיעַ  
יִצְחָק־לִי: וַתֹּאמֶר מִי מִלָּל לְאַבְרָהָם הַיְנִיקָהּ  
בָּנִים שָׂרָה כִּי־יָלְדָתִי בֶן לְזִקְנָיו: וַיִּגְדַּל הַיֶּלֶד  
וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתָּה גְדוֹל בְּיוֹם הַגְּמִל  
אֶת־יִצְחָק: וַתֵּרָא שָׂרָה אֶת־בֶּן־הָגָר הַמִּצְרִית  
אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצְחָק: וַתֹּאמֶר לְאַבְרָהָם  
גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ  
בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק: וַיֵּרַע הַדָּבָר  
מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת בְּנוֹ: וַיֹּאמֶר  
אֱלֹהִים אֶל־אַבְרָהָם אֶל־יָרַע בְּעֵינֶיךָ עַל־הַנָּעִר  
וְעַל־אֲמָתְךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע  
בְּקֹלָהּ כִּי בִי־צָחָק יִקְרָא לָךְ זָרַע: וְגַם  
אֶת־בֶּן־הָאִמָּה לְגוֹי אֲשִׁימֶנּוּ כִּי זָרַעָהּ הוּא:  
וַיִּשְׁכֶּם אַבְרָהָם בַּבֶּקֶר וַיִּקַּח־לָחֶם וַיַּחֲמֵת מִים  
וַיִּתֵּן אֶל־הָגָר שֵׁם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד  
וַיִּשְׁלַחַּהּ וַתֵּלֶךְ וַתֵּתֵן בְּמִדְבַּר בְּאֵר שֶׁבַע: וַיְכַלּוּ  
הַמַּיִם מִן־הַחֲמָת וַתִּשְׁלַךְ אֶת־הַיֶּלֶד תַּחַת אֶחָד  
הַשִּׁיחִם: וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנְּגֵד הַרְחָק כְּמִטְחָוִי  
קָשָׁת כִּי אָמְרָה אֶל־אַרְאֶה בְּמוֹת הַיֶּלֶד וַתֵּשֶׁב  
מִנְּגֵד וַתִּשָּׂא אֶת־קֹלָהּ וַתִּבְכֶּ: וַיִּשְׁמַע אֱלֹהִים  
אֶת־קוֹל הַנָּעִר וַיִּקְרָא מֶלֶאךָ אֱלֹהִים אֶל־הָגָר  
מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הָגָר אֶל־תִּירָאִי  
כִּי־שָׁמַע אֱלֹהִים אֶל קוֹל הַנָּעִר כַּאֲשֶׁר הוּא שֵׁם:  
קוֹמִי שְׂאִי אֶת הַנָּעִר וְהַחֲזִיקִי אֶת יָדְךָ בּוֹ כִּי לְגוֹי  
גְדוֹל אֲשִׁימֶנּוּ: וַיִּפְקַח אֱלֹהִים אֶת עֵינֶיהָ וַתֵּרָא  
בְּאֵר מַיִם וַתֵּלֶךְ וַתִּמְלֵא אֶת הַחֲמָת מִים וַתִּשְׁק  
אֶת־הַנָּעִר: וַיְהִי אֱלֹהִים אֶת־הַנָּעִר וַיִּגְדַּל וַיֵּשֶׁב  
בְּמִדְבַּר וַיְהִי רֹכֵב קָשָׁת: וַיֵּשֶׁב בְּמִדְבַּר פָּאָרָן  
וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם:

Eventually, all of this—these blessings and curses you have chosen among—will return to your hearts in all the places you've been driven. Then you can return to Hashem your God, and you and your children can follow the guidance of all the mitzvot you've received with all your heart and with all your soul. Then Hashem your God will return you in compassion from your captivities, and gather you again from every place you have been scattered. Even if you have been driven out to the farthest boundaries of the sky, even from there you will be gathered, and from there you will come back home, to possess the inheritance of your ancestors. God will make you prosper, and make you more numerous than your ancestors. And Hashem your God will cut the hardness away from your heart, and from the heart of your descendants, so you can love Hashem with all your heart and with all your soul, for the sake of your lives.

Because the mitzvah that I'm giving you today is not a fantasy, and it is not far away from you. It's not in heaven. You can't just say, "Oh, how can we find someone to go up to heaven to get this and bring it down to us so that we can do it?" It's not across the ocean. You can't just say "Oh, how can we find someone who is going to cross the ocean for us and bring it back for us so that we can do it?" No—this thing is very close to you. It's already in your mouths and in your hearts, so you can do it.

Look—Today I am putting them right in front of you: Life and good; or death and evil. What I'm teaching you today—to love Hashem, to walk in His ways, and to keep His mitzvot—means you can live, and grow, and be blessed in your inheritance. But if your heart turns away—you stop listening and get drawn away, and make other things your gods and serve them, I'm telling you now that you are certain to perish; you won't live long in the place you are headed for. I call heaven and earth to witness today: I am putting life and death before you, blessing and curse. So choose life, that you and your descendants may live!

DEUT 30

וְהָיָה כִּי־יָבֹאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה  
הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּתְתָּ  
אֶל־לִבְּךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיחָךָ יי אֱלֹהֶיךָ  
שָׁמָּה: וְשָׁבַת עַד־יִי אֱלֹהֶיךָ וְשָׁמַעַתָּ בְּקוֹלוֹ כָּל  
אֲשֶׁר־אֲנֹכִי מְצִוֶּה הַיּוֹם אֹתָהּ וּבָנֶיךָ בְּכָל־לִבְּךָ  
וּבְכָל־נַפְשְׁךָ: וְשָׁב יי אֱלֹהֶיךָ אֶת־שְׁבוּתְךָ  
וּרְחַמְךָ וְשָׁב וּקְבַצְךָ מִכָּל־הָעַמִּים אֲשֶׁר הִפִּיצְךָ  
יי אֱלֹהֶיךָ שָׁמָּה: אִם־יִהְיֶה נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם  
מִשָּׁם יִקְבָּצְךָ יי אֱלֹהֶיךָ וּמִשָּׁם יִקְחָךָ: וְהִבִּיֵּאֲךָ  
יי אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יִרְשׁוּ אֲבֹתֶיךָ  
וִירְשָׁתָהּ וְהִיטִבְךָ וְהִרְבָּךָ מְאֹד: וּמַל יי  
אֱלֹהֶיךָ אֶת־לִבְּךָ וְאֶת־לִבְּךָ זֶרַע לְאַהֲבָה  
אֶת־יי אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ לְמַעַן  
חַיֶּיךָ: כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנֹכִי מְצִוֶּה הַיּוֹם  
לֹא־נִפְלֶאת הִוא מִמֶּךָ וְלֹא־רָחֹק הִוא: לֹא  
בַּשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה  
וְיִקְחֶהָ לָּנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה: וְלֹא־מֵעֵבֶר  
לָיִם הִוא לֵאמֹר מִי יַעֲבֹר־לָּנוּ אֶל־עֵבֶר הַיָּם  
וְיִקְחֶהָ לָּנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה: כִּי־קְרוֹב  
אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב  
וְאֶת־הַמּוֹת וְאֶת־הָרָע: אֲשֶׁר אֲנֹכִי מְצִוֶּה הַיּוֹם  
לְאַהֲבָה אֶת־יי אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו וּלְשַׁמֵּר  
מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ  
וּבִרְכָךָ יי אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־אֹתָהּ בָּא־שָׁמָּה  
לְרִשְׁתָּהּ: וְאִם־יִפְנֶה לִבְּךָ וְלֹא תִשְׁמָע וְנִדְחֶה  
וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים וַעֲבַדְתָּם: הַגִּדְתִּי  
לָכֶם הַיּוֹם כִּי אֶבֶד תֵּאבְדוּן לֹא־תֵאָרִיכְן יָמִים  
עַל־הָאָדָמָה אֲשֶׁר אֹתָהּ עֵבֶר אֶת־הַיַּרְדֵּן לְבֹא  
שָׁמָּה לְרִשְׁתָּהּ: הַעֲדֵתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם  
וְאֶת־הָאָרֶץ הַחַיִּים וְהַמּוֹת וְנָתַתִּי לְפָנֶיךָ  
הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתָּ בַּחַיִּים לְמַעַן תַּחֲיֶה  
אֹתָהּ וְזֶרַעְךָ:

BEFORE READING THE HAFTARA:

Barukh ata Adonai eloheinu melekh  
ha'olam asher bakhar bin'vi'im tovim  
v'ratzah v'div'rei'hem hane'e' marim  
be'emet. Barukh atah Adonai  
habokheir batorah uv'Mosheh avdo  
uv'Yisrael amo un'vi'ei ha'emet  
vatzedek.

We thank the power that guards, for choosing prophets to bring us nearer the truth, and for helping them guide us well. We give thanks for the Torah and for all true and righteous teachers.

AFTER READING THE HAFTARA:

We thank the power that guards,  
Bedrock of all things, Righteous  
throughout time, Faithful one who  
performs what is promised, whose  
words are fulfilled, who speaks  
nothing but truth and righteousness.  
We give thanks for the truth.

For the Torah and this service,  
the prophets, and

ROSH HASHANA this day of remembering

YOM KIPPUR this day of atonement,  
for forgiveness and wiping clean

for glory and splendor. For all these  
we give thanks and blessing; truth  
is established forever!

ROSH HASHANA We give thanks to the  
Sovereignty that guides every-  
thing, for the sanctity of Israel, and  
this day of Remembering.

**Melekh al kol ha'arets m'kadeish  
yisrael v'yom hazikaron.**

YOM KIPPUR We give thanks to the  
source of forgiveness for all  
generations, lifting us from our  
errors year by year—the Sovereignty  
that guides everything blesses Israel  
and this day of Atonement. **Melekh  
al kol ha'arets m'kadeish yisrael  
v'yom hakipurim.**

ברוך אתה יי אלהינו מלך העולם אשר  
בחר בנביאים טובים ורצה בדבריהם  
הנאמרים באמת. ברוך אתה יי הבורח  
בתורה ובמשה עבדו ובישראל עמו  
ובנביאי האמת וצדק:

ברוך אתה יי אלהינו מלך העולם צור כל  
העולמים צדיק בכל הדורות האל הנאמן  
האומר ועשה המדבר ומקים שכל דבריו אמת  
וצדק. ברוך אתה יי האל הנאמן בכל דבריו:

על התורה ועל העבודה ועל הנביאים ועל

יום הזכרון הזה שנתת לנו יי אלהינו

ROSH HASHANA

יום הכפורים הזה שנתת לנו יי אלהינו

YOM KIPPUR

למחילה ולסלחה ולכפרה.

לקבוד ולתפארת: על הכל יי אלהינו אנחנו  
מודים לך ומברכים אותך. יתברך שמו בפי כל  
חי תמיד לעולם ועד ודברך אמת וקים לעד:

ברוך אתה יי מלך על כל הארץ

ROSH HASHANA

מקדש ישראל ויום הזכרון:

ברוך אתה יי מלך מוחל וסולח

YOM KIPPUR

לעונותינו ולעונות עמו בית ישראל ומעביר  
אשמותינו בכל שנה ושנה מלך על כל הארץ  
מקדש ישראל ויום הכפורים:

There was a man from Ramataim, a Zuphite from the hill-country of Ephraim, named Elkanah son of Jeroham, son of Elihu, son of Tohu, son of Zuph an Ephraimite. He had two wives, named Hannah and Peninnah. Peninnah had children, but Hannah was childless. This man would go up from his own town every year to worship and sacrifice to God in Shiloh. There Eli's two sons, Hophni and Pinchas, were priests of God. When Elkanah offered his sacrifice, he gave several shares of meat to his wife Peninnah and her sons and daughters; but he gave Hannah only one share, although he loved her, because she had no children. Hannah's rival used to tease and humiliate her because she had no children. Year after year this happened when they went up to the house of God; her rival used to torment her. Once when she was in tears and would not eat, her husband Elkanah said to her, 'Hannah, why are you crying and eating nothing? Why are you so miserable? Am I not more to you than ten sons?' When they finished eating and drinking at the sacrifice at Shiloh, Hannah rose in deep distress, and stood before God and prayed, weeping bitterly. Meanwhile Eli the priest was sitting on his seat beside the door of the temple. Hannah made a vow: 'O God of Hosts, if you only take notice of my trouble and remember me, if you do not forget me but grant me offspring, then I will give the child to God for his whole life, and no razor shall ever touch his head.' For a long time she went on praying before God, while Eli watched her lips. Hannah was praying silently; although her voice could not be heard, her lips were moving and Eli took her for a drunken woman. He said to her, 'Enough of this drunken behavior! Go away till the wine has worn off.' No, sir,' she answered, 'I am a sober person, I have drunk no wine or strong drink, but I have been pouring out my heart before God. Do not think me so degraded, sir; all this time I have been speaking out of the fullness of my grief and misery. 'Go in peace,' said Eli, 'and may the God of Israel answer your prayer.' Hannah said, 'May I be worthy of your kindness.' So she went away, and ate, and was no longer downcast. Next morning they rose early, bowed before God, and returned to their home at Ramah. Elkanah had intercourse with his wife Hannah, and God remembered her. She conceived, and in due time bore a son, whom she named Samuel,' because, she said, I asked God for him.' When Elkanah and his whole household went up to make the yearly sacrifice and to redeem his vow, Hannah did not go with them. She said to her husband, 'When the child is weaned, I will come up with him to enter the presence of God, and he shall stay there

וַיְהִי אִישׁ אֶחָד מִן־הַרְמָתִים צוּפִים מִהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה בֶן־יֵרוּחָם בֶּן־אֵלִיהוּא בֶן־תּוֹחִי בֶן־זֻפִּי אֶפְרַיִטִי: וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פְּנִינָה וַיְהִי לַפְּנִינָה יָלָדִים וּלְחַנָּה אֵין יָלָדִים: וְעַל־הָאִישׁ הַהוּא מָעִירוּ מִיָּמִים יְמִימָה לְהַשְׁתַּחֲוֹת וּלְזַבֵּחַ לַיהוָה צִבָּאוֹת בְּשִׁלֹּה וְשֵׁם שְׁנֵי בָנֶי־עָלֵי חֲפָנֶי וּפְנִיחָם כְּהָנִים לַיהוָה: וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וַיִּנְתֵּן לַפְּנִינָה אֶשְׁתּוֹ וּלְכָל־בָּנֶיהָ וּבָנוֹתֶיהָ מְנוֹת: וּלְחַנָּה יֵתֵן מִנֶּה אַחַת אַפִּים כִּי אֶת־חַנָּה אָהֵב וַיִּי סָגַר רַחֲמָהּ: וְכַעֲסָתָהּ צָרָתָהּ גַּם־כַּעַס בַּעֲבוּר הָרַעְמָה כִּי־סָגַר יְיָ בְּעַד רַחֲמָהּ: וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבֵית יְיָ כֵּן תִּכְעַסְנָהּ וּתִבְכֶּה וְלֹא תֹאכַל: וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יָרַע לְבָבְךָ הַלּוֹא אֲנֹכִי טוֹב לָךְ מֵעֲשֶׂרָה בָנִים: וּתְקַם חַנָּה אַחֲרֵי אֲכָלָהּ בְּשִׁלֹּה וְאַחֲרֵי שְׁתָּה וְעָלִי הַכֹּהֵן יֹשֵׁב עַל־הַכִּסֵּא עַל־מִזְבֹּחַת הַיֵּכָל יְיָ: וְהִיא מָרַת נַפְשָׁהּ וַתִּתְפַּלֵּל עַל־יְיָ וּבָכָה תִּבְכֶּה: וַתִּדְרֹךְ נֶדֶר וַתֹּאמֶר יְיָ צִבָּאוֹת אֱסֹרָא תִּרְאֶה בְּעֵנֶי אֲמַתְךָ וּזְכַרְתָּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וַיִּנְתָּתָהּ לְאֲמַתְךָ זֶרַע אֲנָשִׁים וַיִּנְתָּתִיו לַיהוָה כָּל־יְמֵי חַיֶּיהָ וּמִזְבֹּחַ לֹא־יַעֲלֶה עַל־רֹאשׁוֹ: וְהָיָה כִּי הִרְבָּתָהּ לְהִתְפַּלֵּל לִפְנֵי יְיָ וְעָלִי שְׁמֹר אֶת־פִּיהָ: וְחַנָּה הִיא מְדַבֶּרֶת עַל־לֶבָהּ רַק שְׁפָתֶיהָ נִעוּת וּקוֹלָהּ לֹא יִשְׁמָע וַיַּחֲשֹׁבָה עָלֶי לְשַׁכְּרָהּ: וַיֹּאמֶר אֲלֶיהָ עָלִי עַד־מָתִי תִשְׁתַּכְּרִין הָסִירִי אֶת־יַיִנְךָ מִעָלֶיךָ: וַתַּעַן חַנָּה וַתֹּאמֶר לֹא אֲדֹנִי אִשָּׁה קִשְׁת־רוּחַ אֲנֹכִי וַיִּין וּשְׁכָר לֹא שְׁתִּיתִי וְאֲשַׁפֵּךְ אֶת־נַפְשִׁי לַיהוָה יְיָ: אֶל־תִּתֵּן אֶת־אֲמַתְךָ לִפְנֵי בֵּת־בַּלְיַעַל כִּי מְרֹב שִׁיחִי וְכַעֲסִי דִּבַּרְתִּי עַד־הַנֶּה: וַיַּעַן עָלֶי וַיֹּאמֶר לָכִי לְשָׁלוֹם וְאַל־הִי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלֹתְךָ אֲשֶׁר שָׁאַלְתָּ מֵעַמּוֹ: וַתֹּאמֶר תִּמְצָא שְׁפָחָתְךָ חֵן בְּעֵינֶיךָ וַתִּלָּךְ הָאִשָּׁה לְדֹרְכָהּ וַתֹּאכַל וּפְנִיָהּ לֹא־הָיָה־לָּהּ עוֹד: וַיִּשְׁכְּמוּ



## HAFTARAH FOR ROSH HASHANA

always.' Her husband Elkanah said to her, Do what you think best; stay at home until you have weaned him. Only, may God see your vow fulfilled.' So the woman stayed and nursed her son until she had weaned him; and when she had, she took him up with her. She took also a bull three years old, an ephah of meal, and a flagon of wine, and she brought him, child as he was, into the house of God at Shiloh. They slaughtered the bull, and brought the boy to Eli. Hannah said to him, 'Sir, as sure as you live, I am the woman who stood near you here praying to God. It was this boy that I prayed for, and God has given me what I asked. What I asked I have received; and now I lend him to God; for his whole life he is lent to God.' And they prostrated themselves there before God. Then Hannah prayed:

My heart rejoices in God,  
I now hold my head high;  
my mouth can laugh at my foes,  
exultant because You have saved me.  
There is none except You,  
no rock like our God.  
Let proud boasting cease,  
let no word of arrogance pass your lips;  
for God is the power of all knowledge:  
governing all that we do.  
Strong men stand in mute dismay  
but those who faltered put on new strength.  
Those who had plenty sell themselves for a crust,  
and the hungry grow strong again.  
The barren woman has seven children,  
and the mother of many sons is left to languish.  
God causes death and life,  
sends down to Sheol, but will bring up again  
God makes poor or rich,  
God brings down and raises up.  
lifts the weak out of the dust  
and raises the poor from the dunghill;  
to give them a place among the great,  
to set them in seats of honor.  
For the foundations of the earth are God's,  
who has built the world upon them.  
The footsteps of the upright are guarded  
while the wicked sink into silence and gloom;  
not by mere strength can someone prevail  
God will thunder out of heaven  
and those who defy her will be terrified.  
God will bring justice to the ends of the earth,  
Strengthening holiness  
and raising high the head of Moshiach.

בְּבֹקֶר וַיִּשְׁתַּחֲוּוּ לִפְנֵי יי וַיָּשְׁבוּ וַיָּבֹאוּ אֶל־  
בֵּיתִם הָרִמְתָּה וַיֵּדַע אֱלֹקֶנָּה אֶת־חֲנָה אִשְׁתּוֹ  
וַיִּזְכְּרָה יי: וַיְהִי לְתַקְפוֹת הַיָּמִים וַתֵּהָר חֲנָה  
וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִי  
שְׁאַלְתִּיו: וַיַּעַל הָאִישׁ אֱלֹקֶנָּה וְכָל־בֵּיתוֹ  
לְזֹבַח לַיי אֶת־זֹבַח הַיָּמִים וְאֶת־נִדְרוֹ: וְחֲנָה  
לֹא עָלְתָה: כִּי־אָמְרָה לְאִישָׁה עַד יִגְמַל  
הַנֶּעֱר וְהִבֵּאתִיו וְנִרְאָה אֶת־פָּנָי יי וַיֵּשֶׁב  
שֵׁם עַד־עוֹלָם: וַיֹּאמֶר לָהּ אֱלֹקֶנָּה אִישָׁה  
עָשִׂי הַטּוֹב בְּעֵינֶיךָ שְׁבִי עַד־גְּמֻלְךָ אֹתוֹ אֲךָ  
יָקָם יי אֶת־דְּבָרוֹ וַתֵּשֶׁב הָאִשָּׁה וַתִּינָק  
אֶת־בְּנָה עַד־גְּמֻלָּהּ אֹתוֹ: וַתַּעֲלֶהּ עִמָּה  
כַּאֲשֶׁר גְּמַלְתּוּ בַּפָּרִים שְׁלֹשָׁה וְאַיֶּפֶה אַחַת  
קָמַח וְנֹבֵל יֵין וַתִּבְאֶהּ בֵּית־יי שְׁלוֹ וְהַנֶּעֱר  
נָעַר: וַיִּשְׁחָטוּ אֶת־הַפָּר וַיָּבִיאוּ אֶת־הַנֶּעֱר  
אֶל־עֲלִי: וַתֹּאמֶר בִּי אֲדֹנָי חַי נִפְשָׁךְ אֲדֹנָי  
אֲנִי הָאִשָּׁה הַנִּצָּבֶת עִמָּכָה בָּזָה לְהַתְּפַלֵּל  
אֶל־יי: אֶל־הַנֶּעֱר הַזֶּה הַתְּפַלֵּלְתִּי וַיִּתֵּן יי  
לִי אֶת־שְׁאֵלְתִּי אֲשֶׁר שְׁאַלְתִּי מֵעַמּוֹ: וְגַם  
אֲנֹכִי הִשְׁאֵלְתִּהּ לַיי כָּל־הַיָּמִים אֲשֶׁר הָיָה  
הוּא שְׁאוּל לַיי וַיִּשְׁתַּחֲוּוּ שֵׁם לַיי: וַתִּתְּפַלֵּל  
חֲנָה וַתֹּאמֶר עָלֶיךָ לִבִּי בִּי רַמָּה קָרָנִי בִּי  
רַחֵב פִּי עַל־אוֹיְבֵי כִי שָׁמַחְתִּי בִּישׁוּעָתְךָ:  
אֵין־קְדוֹשׁ כִּי כִי־אֵין בְּלִתֶּךָ וְאֵין צוּר  
כְּאַלְהֵינוּ: אֶל־תִּרְבוּ תִדְּבְרוּ גְבוּהָ גְבוּהָ  
יֵצֵא עֵתְךָ מִפִּיכֶם כִּי אֵל דְּעוֹת יי וְלֹא  
נִתְּכָנוּ עֲלֵלוֹת: קָשֶׁת גְּבָרִים חֲתִים  
וְנֹכְשָׁלִים אֲזָרוּ־חֵיל: שְׁבָעִים בָּלָחִם נִשְׁכְּרוּ  
וְרַעֲבִים חִדְּלוּ עַד־עֲקָרָה יִלְדָה שְׁבָעָה  
וְרַבַּת בָּנִים אִמְלָלָה: יי מִמִּית וּמַחִיָּה מוֹרִיד  
שְׁאוּל וַיַּעַל: יי מוֹרִישׁ וּמַעֲשִׂיר מַשְׁפִּיל  
אֶף־מְרוֹמָם: מְקִים מַעְפָּר דָּל מַאֲשַׁפֵּת יָרִים  
אֲבִיוֹן לְהוֹשִׁיב עִם־גְּדִיבִים וְכֹסֵא כְבוֹד  
יִנְחֵלֶם כִּי לַיי מַצְקִי אֶרֶץ וַיִּשֶׁת עֲלֵיהֶם  
תִּבְל: רִגְלֵי חֲסִידוֹ יִשְׁמַר וְרָשָׁעִים בַּחֲשָׁךְ  
יִדְּמוּ כִי־לֹא בָכַח יִגְבֵּר־אִישׁ: יי יַחַתּוּ  
מְרִיבּוֹ עָלוּ בְּשָׁמַיִם יָרַעַם יי יִדִּין אֶפְסִי־  
אֶרֶץ וַיִּתֵּן־עֹז לְמַלְכוֹ וַיִּרַם קֶרֶן מְשִׁיחוֹ:

Shout aloud without restraint; lift up your voice like a shofar. Call my people to account for their transgression, and the house of Jacob for their sins. Day after day they claim to search for Me, to seek to know My ways; as though they were a nation that acted fairly, and not forsaken My justice. They ask Me for righteous laws, and claim to delight in approaching the Divine. 'Why do we fast, if You don't see it? Why mortify ourselves, if You don't pay attention?' Because on your fast-day you serve your own interests, and dwell on your own worries. To quarrel and subjugate you fast, to strike cruel fist-blows! Such a fast will not carry your voice to heaven. Is this to be the fast I desire? A day of mortifying yourselves, bowing your heads like bulrushes and wearing sackcloth and ashes? Is this what you call a fast, the day God asks for?

Is not this the fast I have chosen:

To loose the fetters of injustice

To free the oppressed

To snap every yoke?

Is it not sharing your food with the hungry,

Taking the homeless into your house,

Clothing the naked,

Cease hiding from the needs of those made from the same flesh as you?

Then your light will break forth like dawn;

Soon you will grow healthy like a wound newly healed;

Your own righteousness shall be your vanguard, and the glory of God your rear-guard.

Then, if you call, God will answer;

If you cry to Me, I will say, 'Here I am.'

If you stop perverting justice, pointing the accusing finger and laying false charges;

If you feed the hungry from your own plenty, and satisfy the needs of the wretched

Then your light will dawn out of darkness, and your dusk will be like noonday;

Then God will be always be your guide;

Your soul will be refreshed in the shimmering heat.

and your body made strong;

You will be like a well-watered garden, like a spring whose waters never fail.

Your own kindred will restore the ancient ruins,

and you will rebuild on ancestral foundations

you will be called rebuilders of broken walls, restorer of houses in ruins.

If you cease to tread Shabbat underfoot, and keep My holy day free from your own affairs,

if you make Shabbat a celebration, in honor of holiness

if you honor it by not plying your trade,

not seeking profit nor attending to your affairs;

then you will find your joy in God.

I will set you riding on the heights of the earth,

and your ancestors' inheritance will be yours to enjoy

For this is the word of God!

קרא בגרון אל-תחשך פשוף הרם קולך  
והגד לעמי פשעם ולבית יעקב חטאתם:  
ואותי יום יום ידרשון ודעת דרכי  
יחפצון כגוי אשר-צדקה עשה ומשפט  
אלהיו לא עזב ישאלוני משפטי צדק  
קרבת אלהים יחפצון: למה צמנו ולא  
ראית ענינו נפשנו ולא תדע הן ביום  
צמכם תמצאו-חפץ וכל-עצביכם  
תנגשו: הן לריב ומצה תצומו ולהכות  
באגרף רשע לא-תצומו כיום להשמיע  
במרום קולכם: הכזה יהיה צום אבחרהו  
יום ענות אדם נפשו הלכך כאגמן ראשו  
ושק ואפר יציע הלזה תקרא-צום ויום  
רצון ליי: הלוא זה צום אבחרהו. פתח  
חרצבות רשע החר אגדות מוטה ושלח  
רצוצים חפשים וכל-מוטה תנתקו:  
הלוא פרס לרעב לחמך ועניים מרודים  
תביא בית כית-תראה ערם וכסיתו  
ומבשרך לא תתעלם: אז יבקע כשחר  
אורך וארכתך מהרה תצמח והלך לפניך  
צדקך כבוד יי יאספך: אז תקרא יי  
יענה תשוע ויאמר הנני אם-תסיר  
מתוך מוטה שלח אצבע ודבר-און:  
ותפק לרעב נפשך ונפש נענה תשביע  
וזרח בחשך אורך ואפלתך כצהרים:  
ונחך יי תמיד והשביע בצחצחות נפשך  
ועצמתך יחליץ והיית כגן רוה וכמוצא  
מים אשר לא-יכזבו מימיו. ובנו ממך  
חרבות עולם מוסדי דור-ודור תקומם  
וקרא לך גדר פרץ משובב נתיבות  
לשבת: אם תשיב משפת רגלך עשות  
חפצך ביום קדשי וקראת לשבת ענג  
לקדוש יי מכבד וכבדתו מעשות דרכיך  
ממצוא חפצך ודבר דבר: אז תתענג  
על-יי והרפכתך על-במותי ארץ  
והאכלתיך נחלת יעקב כי פי יי  
דבר:

*Lam'na'tzei'ak liv'nei korakh mizmor.*      לְמַנְצֵיִךְ לְבְנֵי־קֶרַח מִזְמוֹר:

Song for the conductor of the children of Korach.

|                                   |                              |                                    |
|-----------------------------------|------------------------------|------------------------------------|
| Clap your hands with cries of joy | Kol ha'amim tiku kaf         | כָּל־הָעַמִּים תִּקְעוּ־כַף        |
| all you nations, shout to God!    | Hariu l'ei'lohim b'kol rina! | הָרִיעוּ לֵאלֹהִים בְּקוֹל רִנָּה: |
| Holiness ascends with teruah      | A'la elohim bit'rua          | עֲלֶה אֱלֹהִים בְּתִרְוָעָה        |
| Hashem in the sound of shofar.    | Adonai b'kol shofar          | יְיָ בְּקוֹל שׁוֹפָר:              |

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Min hameitzar harati Yah; anani b'merchav Yah      מִן הַמִּצָּר קָרָאתִי יְיָ עֲנֵנִי בַּמֶּרְחָב יְיָ:  
Tightly trapped, I called out for God, and the broad freedom of holiness surrounded me.

Baruch atah Adonai Elohaynu melech      בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
ha'olam asher kid'shanu b'mitz'votav      קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.  
v'tzivanu lishmo'a kol shofar.

We bless the Ever-Present, unfolding the universe, who teaches us to hear the voice of the shofar.

Baruch atah Adonai Elohaynu melech      בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
ha'olam sheheche'yanu v'kiyemanu,      שֶׁהֵחֵינּוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.  
v'higiyanu lazman hazeh.

We bless the Ever-Present, unfolding the universe,  
enlivening us, sustaining us, and bringing us to this moment.

תְּקִיעַה שְׁבָרִים תְּרֹעָה תְּקִיעַה

תְּקִיעַה שְׁבָרִים תְּרֹעָה תְּקִיעַה

תְּקִיעַה שְׁבָרִים תְּרֹעָה תְּקִיעַה

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תְּקִיעַה תְּרֹעָה תְּקִיעַה

תְּקִיעַה תְּרֹעָה תְּקִיעַה

תְּקִיעַה תְּרֹעָה תְּקִיעַה גְּדוּלָה

Yhal'lu et sheim adonai ki nisgav sh'mo l'vado! יְהַלְלוּ אֶת שֵׁם יי כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ:

Hodu al eretz v'shamayim וְהוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וְיִרְם קֶרֶן  
v'yarem keren l'amo. T'hila תְּהִלָּה לְכָל חֲסִידָיו לְבְנֵי  
l'khol khasidav liv'nei yisrael יִשְׂרָאֵל עִם קְרוֹבוֹ הַלְלוּיָהּ.  
am k'rovo. Hal'lu'yah!

Praise the name of the divine, and know that the divine transcends all names.

Splendor fills heaven and earth, and enlightens humanity; honor to those who reflect this glory!

U'vnu'kho yomar: Shuva Adonai riv'vot וּבִנְחָה יֹאמֶר שׁוּבָה יי רַבּוֹת אֵלַי יִשְׂרָאֵל:  
alfei yisrael. Eitz khayim hi lamakhazi' עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכִּיָּה מֵאֲשֶׁר  
kin ba v'tom'kheyha m'ushar. D'rakhei' דְּרָכֶיהָ דְּרָכֵי נָעַם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם  
ha darkhei no' am v'khol n'tivoteyha הַשִּׁיבָנוּ יי אֵלֶיךָ וְנָשׁוּבָה חֲדָשׁ יִמִּינוּ כְּקֶדֶם.  
shalom. Hashiveinu Adonai eilekha v'na' shuva khadeish yameinu k'kedem.

When the ark rested, it was said that God returned to every person in Israel. Torah is a tree of life to those who hold it tight; happy are its supporters! Its ways are ways of loveliness, and all its paths are peace. Call to us and we will return. Renew our revelation, as in days of old.

Yitgadal v'yitkadash sh'mei raba יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא  
b'al' ma di v'rah khirutei, כְּרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן  
v'yamlikh mal' khutei b'khayei' וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן קָרִיב  
khon uv'yo' meikhon uv'khayei' וְאִמְרוּ אִמֵּן:  
d'khol beit Yisrael, ba'a' gala

Y'hei sh'mei raba m'vorakh יְהִי שְׁמֵהּ רַבָּא מְבֹרָךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא:  
l'olam ul'almei almaiya.

Yitbarakh v'yishtabakh v'yitpa'ar יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְנַשֵּׂא  
v'yitromam v'yitnasei v'yithadar וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ  
v'yit'aleh v'yit'halal sh'mei הוּא: לְעָלָא וּלְעָלָא מְכָל בְּרַכְתָּא וְשִׁירְתָּא  
d'kud'shah B'rikh hu. L'eila תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמְרִין בְּעָלְמָא וְאִמְרוּ אִמֵּן:  
u'l'eila mikol birkha' ta v'shirata,  
tush'b'khata v'nekhe' mata  
da'amiran b'alma v'imru amein.

Make the God name big.

Big and Holy.

Do it in this world.

This creation sprung from consciousness.

And bring some order to this...

Do it fast, soon, in our lives, in the days ahead, in the life of the people we call home.

Everybody join with me: May the name be blessed forever and ever!!!!

Yes, blessed.

Blessed, whispered, sung out, shouted, honored, this Holy Name.

The name far beyond any song, poem, or comforting words we could ever speak.

Everybody say: That's the truth!!

Blessed is the compassion and the truth that gives us life; upholding the chain of generations: the power that shielded Abraham, the power that inspired Sarah —profound, abundant, awesome, sublime, surrounding and filling all dimensions and worlds.

May the source of all life remember within us for life, writing us in the book of life. May we be written to live, and to protect and enrich other lives. May we be written to love, and to increase the love between all children of creation. May we be written to have peace, and to foster peace in family, community, and the entire world. Blessed is the Shield of Abraham, the Strength of Sarah.

Mighty forever! Transcending even life and death, generously offering rescue from the narrow places of fear, of emptiness. Steady source that sustains us, keep our eyes open, and our hearts outstretched. No power is greater than this wombing father, compassionately willing life to all creation. Bless You Adonai, who brings hope when all seems dead.

It is our own hands that write and seal the book of life. Things are written there that we wish we could erase, and things not written that we yearn with all our hearts to add. But we have no power over the past; it is only your glory that shines through time and space. Therefore,

## ROSH HASHANA

Thank you for this day of remembering, a celebration of how awesome is the universe we live in. Thank you for this Rosh Hashana, a day of committing to the sovereignty of morality and hope. Thank you for the day of shofar blowing, awakening us to the blessings surrounding us and the blessings we are. And thank you for the blessings of a happy new year.

## YOM KIPPUR

Thank you for this day of atonement, when the weight of the past is lifted from us. Thank you for this Yom Kippur, when destructive vows and patterns can be annulled, and distortions and obstructions can be lifted from our vision. Thank you for this holy assembly, in which we can see the true, bright shining of ourselves and others.

We acknowledge you as our center, our creator, and our hope. Keep us mindful of the miracles that surround us every moment, that we may live in gratitude and hope.

Inscribe us and all Israel in the book of life, blessing, and peace, honorable livelihood, for good lives and for peace. Bless you, source of peace.

**בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ:**

Bar'cheinu avinu kulanu k'ekhad b'ohr panekha.

Beloved, bless all of us as one in the light of your presence.

**Barukh** atah Adonai eloheinu v'elohai horeinu. Elohai Avraham, elohai Yitzkhak, v'elohai Yaakov. Ha' eil, hagadol ha' gibor v'hanora, Eil elyon gomeil khasadim tovim v'ko' nei hakol v'zokheir khasdei horot umeivi g'ula livnei v'nei' hem l'ma'an sh'mo b'ahava. **Zakh' reinu l'khayim melek kho' feitz bakhayim v'khatveinu b'seifer hakhayim l'mankha elohim khayim.** Melek ozeir umoshia umagein. Barukh ata Adonai, magein Avraham.

Blessed is the compassion and the truth, upholding the chain of generations — profound, abundant, awesome, filling all dimensions and worlds—the highest power, source of all loving deeds; enabling the courage of ancestors to inspire generations toward redemption, in love. *May we be renewed, and written into life, for that is the desire of the source of all life.* Blessed is the compassion that shielded Abraham and strengthened Sarah.

**Uv'chein** tein pakhd'kha Adonai elohei' nu al kol ma'asekha, v'eimat'kha al kol ma shebarata v'yira'ukha kol hamaasim v'yishtakhavu l'fanekha kol hab'ru'im, v'yei'asu khulam aguda akhat la'asot r'tzon'kha b'leivav shaleim. K'mo sheh' yada'nu Adonai eloheinu shehasholtan l'fa'nekha oz b'yad'kha ug'vura bimineh' kha v'shimkha nora al kol ma shebarata. **Uv'chein** tein khavod, Adonai l'amekha t'hila lirei'ekha v'tikva tova l'dorshekha, ufitkhon pe lamyakholim lakh, simkha l'artzekha v'sason l'irekha, utz'mi'khat keren l'david avdekha, va'ari' khat neir l'ven yishai m'shikhe' kha, bimhei'ra v'yameinu.

**Uv'chein** tzadikim yiru v'yismakhu visharim yaalozu vakhasidim b'rina yagilu, v'olata tikpotz pi'ah, v'khol harisha kula k'ashan tikhleh, ki ta'avir memshelet zadon min ha'aretz.

And so, let creation be amazed, and all its works stand in awe, and every creature be overcome by the unity that connects us all; so that all join in whole-hearted fellowship to heal and complete the design. We know, we have always known, that there is nothing, in all space and time, truly disconnected from the divine, nothing that cannot become a joyful part of holy creation.

And so, may those who help be honored, and those who stand in awe be joyful. Give hope to those who seek integrity, and let those who yearn for good find their voice. Help all lands find joy, and fill every city with gladness, so that the light of redemption be kindled soon, in our days.

And so the innocent will see and be glad, those yearning for justice will rejoice, those who have been searching will celebrate in song; as deceit finally shuts its mouth, and evil dissolves like smoke, and the dominion of arrogance is swept from the earth.

ברוך אתה יי אלהינו ואלהי הורנו. אלהי אברהם אלהי יצחק. ואלהי יעקב. האל הגדול הגבור והנורא. אל עליון. גומל חסדים טובים וקונה הכל וזוכר חסדי הורות. ומביא גאלה לבני כניהם למען שמו באהבה: זכרנו לחיים מלך חפץ בחיים וכתבנו בספר החיים למענה אלהים חיים. מלך עוזר ומושיע ומגן: ברוך אתה יי מגן אברהם:

ובכן תן פחדך יי אלהינו על כל מעשיך ואימתך על כל מה שבראת ויראוך כל המעשים וישתחוו לפניך כל הברואים ויעשו כלם אגדה אחת לעשות רצונך בלבב שלם כמו שיצדענו יי אלהינו שהשלטן לפניך עז בידך וגבורה בימינך ושמך נורא על כל מה שבראת. ובכן תן כבוד יי לעמך תהלה ליראיך ותקוה טובה לדורשיך ופתחון פה למיחלים לך שמחה לארצך וששון לעירך וצמיחת קרן לדוד עבדך ועריכת נר לבן-ישי משיחך במהרה בימינו. ובכן צדיקים יראו וישמחו וישרים יעלו וחסידים ברנה יגילו ועולתה תקפץ-פיה וכל הרשעה כלה כעשן תכלה כי תעביר ממשלת זדון מן הארץ.

## SOVEREIGNTY

Aleinu l'shabei'akh la'adon hakol la'  
teit g'dula l'yo'tzair v'reishit; shelo  
asanu k'goyei ha'ara'tzot; v'lo samanu  
k'mish' p'khot ha'adama; shelo sam  
khel' keinu kahem v'goraleinu k'khol  
hamonam. Va'anakhnu korim umish  
takhavim u'modim lif'nei melek mal  
khei ham'lakhim hakadosh barukh hu.

It is our duty to acknowledge the single true source, to shout out praise for the works of creation. Our heritage is unique from other peoples', different from those of other families of the Earth. We were not placed in the same situations as others, and our destiny is not the same as anyone else's.

V'ne'amar: v'haya Adonai l'melekh al  
kol ha'aretz. Bayom hahu yi'h'yeh  
Ado'nai ekhad u'sh'mo ekhad.

וְנֵאמָר וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ  
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וּשְׁמוֹ אֶחָד:

In the prophets, we read: *It will be, that holiness will rule over all the word; on that day, God's name, like God, will be one.*

And in holy books, we read: *Who is this who looks forth like the dawn, fair as the moon, clear as the sun, awesome as the bannered legions?"*

And in Torah we read, *Hear, Israel; Adonai your God is One!*

Elo'heinu vei'lohei avoteinu: m'lokh  
al kal ha'olam kulo bikh'vo'de'kha,  
v'hi'na'sei al kal ha'aretz  
bi'ka'rekha. Baruch atah Adonai  
Melek al kol ha'aretz m'ka'deish  
yisrael v'yom hazikaron.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֹךְ עַל כָּל  
הָעוֹלָם כָּלוֹ בְּכְבוֹדָךְ וְהַנֶּשֶׁא עַל כָּל  
הָאָרֶץ בִּיקְרָךְ. בָּרוּךְ אַתָּה יי מֶלֶךְ עַל  
כָּל הָאָרֶץ מְקַדֵּשׁ יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן:

We yearn for the glory in everything in the universe to be revealed; to see the world lifted up through tenderness. Blessed is the power that shapes all the earth, offering sanctity to Israel through this day of remembering.

TEKIYA SHEVARIM-TERU'A TEKIA

TEKIYA SHEVARIM TEKIA

TEKIYA TERU'A TEKIA

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

Areshet s'fa'teinu ye'erav l'fanekha eil  
ram v'nisa. Meyvin uma'azin mabit  
u'mak'shiv l'kol t'ki'ya'teinu, ut'kabeil  
b'ra'kha'mim u'vra'tzon seider  
mal'khu'yo'teinu.

אַרְשֵׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנִשָּׂא  
מִבֵּין וּמֵאֲזִין מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעֹתֵנוּ  
וּתְקִיבֵל בְּרַחֲמִים וּבְרִצּוֹן סֶדֶר מַלְכוּתֵנוּ.

May the whispers of our lips mix sweetly before the maker of kindness, and our shofar cries be heard and accepted; and may our prayer of sovereignty be received in compassion and love.

## REMEMBERING

## זכרונות

אַתָּה זֹכֵר מַעֲשֵׂה עוֹלָם. לְפָנֶיךָ נִגְלוּ כָּל תַּעֲלוּמוֹת וְהֶמוֹן  
נִסְתָּרוֹת שְׁמִבְרָאשִׁית. אֵין שְׂכַחָה לְפָנֶי כֶּסֶא כְבוֹדְךָ:

You remember the making of the worlds, the conception of things before they were shaped. You can see everything that's hidden. There is no forgetting within the labyrinth of your memory: every cause, every choice, every path is there. Happy are those who wake themselves from distraction, who see and remember with compassion, and who align with the purpose—that their souls still remember.

In Torah we read, *And God remembered Noah, and every living thing, and all the cattle that were with him in the ark; and God made a wind pass over the earth, and the waters subsided.*

And in the prophets we read, *I remember you and how devoted you were to me in your youth. I remember how you loved me like a newlywed, following me through the wilderness, through a land that had never been planted.*

And in holy books we read: *All the wonderful cosmos is a memorial of compassion and kindness.*

God of all generations, remember us with compassion and kindness. Remember Abraham, who overcame his compassion to show how fully he trusted in you; so may any force for retribution be overcome by compassion. Remember the covenant made with our ancestors, that you would stay with us and bring us back, even if we wander to the ends of the earth. Blessed is the One who remembers the covenant.

Barukh ata Adonai, zokheir ha'brit. בָּרוּךְ אַתָּה יי זֹכֵר הַבְּרִית.

TEKIYA SHEVARIM-TERU'A TEKIIYA

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

TEKIYA SHEVARIM TEKIIYA

תְּקִיעָה שְׁבָרִים תְּקִיעָה

TEKIYA TERU'A TEKIIYA

תְּקִיעָה תְּרוּעָה תְּקִיעָה

Areshet s'fa'teinu ye'erav l'fanekha eil  
ram v'nisa. Meyvin uma'azin mabit  
u'mak'shiv l'kol t'ki'ya'teinu, ut'kabeil  
b'ra'kha'mim u'vra'tzon seider  
zikh'ro'no'teinu.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנִשָּׂא  
מִבֵּין וּמֵאֲזִין מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתְנוּ  
וּתְקִיבֵל בְּרַחֲמִים וּבְרָצוֹן סֶדֶר זְכוּרֹנוֹתֵנוּ.

May the whispers of our lips mix sweetly before the maker of kindness, and our shofar cries be heard and accepted; and may our prayers of remembering be received in compassion and love.



אַתָּה נִגְלִיתָ בְּעֵנָן כְּבוֹדְךָ עַל עַם קְדֻשֶּׁךָ לְדִבֵּר עִמָּם.  
בְּקִלְתָּ וּבִרְקִים עָלֵיהֶם נִגְלִיתָ וּבִקּוֹל שֹׁפָר עָלֵיהֶם הוֹפַעְתָּ.

You cast off all concealments to reveal your glory, so that you could speak directly to us. We heard the lightnings and saw the thunders. The voice of the shofar grew louder and louder, as the heavens opened for a glimpse at deepest truth. How we yearn to return to that instant when we all saw and understood, a moment we each still somehow remember, that the sound of the shofar recalls.

In Torah we read, *The sound of the shofar grew very great; Moses spoke and was answered with a voice.*

And in holy books we read: *Holiness goes up in a t'ruah, and rises with the shofar blast.*

And prophets of truth have said, *All inhabitant of creation, all who dwell on earth: when a banner is lifted on the mountain tops, see it! and when a shofar blows, hear it!*

Eloheinu vei'lohei avo'teinu t'ka  
b'sho'far gadol l'khei'ruteinu, v'sham  
neis l'ka'beitz ga'luyo'teinu.  
V'kareiv p'zu'reinu mi'bein  
hagoyim u'n'fu'tzo'teinu kaneis  
mi'yark'tei aretz.  
Ki ata shomeia kol shofar u'ma'a'zin  
t'ru'ah, v'ein domeh lakh. Barukh  
ata Adonai, sho'mei'a kol tru'at  
amo yisrael b'ra'khamim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תִּקַּע בְּשׁוֹפָר גָּדוֹל  
לְחִירוֹתֵנוּ וְשָׂא נֶס לְקִבְץ גְּלִיּוֹתֵינוּ. וְקָרַב  
פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפֻצוֹתֵינוּ כְּנֶס מִיִּרְכַּתִּי  
אֶרֶץ: כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר. וּמֵאֲזִין  
תְּרוּעָה. וְאִין דּוֹמֶה לָךְ. בָּרוּךְ אַתָּה. יי.  
שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.

Guide of all generations, sound the great shofar of freedom! Unfurl the banner of redemption! **Lead back all who wander from their exiles, return all who are lost from the ends of the earth.** Then on festivals and new moons, we will sound the shofar as a reminder for you and for us; for you listen to the voice of the shofar, and understand its cries; none is like you. Blessed is the mercy that hears the cry of the shofar.

TEKIYA SHEVARIM-TERU'A TEKIIYA

TEKIYA SHEVARIM TEKIIYA

TEKIYA TERU'A TEKIIYA GEDOLA

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוֹלָה

Areshet s'fa'teinu ye'erav l'fanekha eil ram  
v'nisa. Meyvin uma'azin mabit u'mak'shiv  
l'kol t'ki'ya'teinu, ut'kabeil b'ra'kha'mim  
u'vra'tzon seider shof'ro'teinu.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנִשָּׂא  
מִבֵּין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ  
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵנוּ:

May the whispers of our lips mix sweetly before the maker of kindness, and our shofar cries be heard and understood; and may our prayers of shofar be received in compassion and love.

While the Temple stood, seven days before the Day of Atonement, they brought the high priest from his house to a stone chamber within the Temple. They watched with him throughout the night of the seventh day; the priest wept, and those with him wept as well. As soon as the watchmen proclaimed the rising of the morning star, he immersed himself, put on a golden robe, and offered the daily sacrifices. Then he immersed again and put on robes of plain white.

Pitkhu li sha'arei tzedek avo vam odeh yah! פֶּתְחוּ-לִי שַׁעְרֵי-צֶדֶק אֲבֹא-בָם אוֹדֶה יְהוָה:

Open the gate for me; let me come in and praise!

He stood between the altar and the sanctuary. There he confessed his sins and his people's sins:

V'khaf haya omeir: Ana Hasheim, kha' tati, aviti, pashati l'fanekha ani v'am k'do'shekha. Ana vaSheim, kaper na al khata'im v'la'avonot v'lif'sha'im she'kha' tati v'she'aviti v'she'pashati l'fanekha ani v'am k'do'shekha; kakatuv b'torat mosheh av'd'kha mipi kh'vo'dekha: ki bayom hazeh y'khapeir alei'khem l'taheir etkhem mi'kol hatotei'khem lif'nei Adonai. . .

וְכַךְ הָיָה אוֹמֵר: אֲנִי הָשֵׁם. חָטָאתִי. עָוִיתִי. פָּשַׁעְתִּי לִפְנֵיךָ אֱלֹהֵי וְעַם קְדוֹשְׁךָ. אֲנִי בַשֵּׁם. כָּפַר נָא לַחֲטָאִים. וְלַעֲוֹנוֹת וְלַפְשָׁעִים. שָׁחַטְתִּי וְשָׁעֲוִיתִי. וְשָׁפַשְׁעְתִּי לִפְנֵיךָ אֱלֹהֵי וְעַם קְדוֹשְׁךָ. כִּכְתוּב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה—

And this is what he said: Please, HaSheim: I and your holy people have made mistakes, and sinned, and deliberately done wrong. Please, by your Name: wipe out my mistakes, my sins, and my deliberate wrongdoings, my own and those of your holy nation, according to your generous words recorded in the Torah of Moses: *For on this day, I will wipe all away for them, to purify them from all their mistakes; before YHVH...*

V'hakohanim v'ha'am ha'omdim ba'azara, k'she'hayu shom'im et ha'Sheim hanikh'bad v'hanora m'fo'rash yotzei mipi kohein gadol bik'dusha u'v'tahara; hayu ko'rim u'mish'ta'khavim u'mo'dim v'noflim al p'nei'hem, v'om'rim:

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בַּעֲזָרָה כְּשֶׁהָיוּ שׁוֹמְעִים אֶת הָשֵׁם הַנִּכְבָּד וְהַנּוֹרָא מִפָּרֶשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בְּקִדְשָׁה וּבְטַהֲרָה. הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם וְאוֹמְרִים:

CONGREGATION

Barukh sheim kavod malkhuto l'lolam va'ed. בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

When the priests and the people standing in the courtyard heard the full, glorious and awesome Name come forth from the mouth of the high priest, in holiness and purity: they bowed, kneeled, and prostrated themselves, saying:

**Blessed is the endless glory that reaches right here to this place:.**

Then the priest would finish the verse: . . . *tit'haru—you will be clean!*

The priest walked to the east side of the temple court, where two identical goats were waiting. He shook two golden lots together, and drew one to choose which goat would be sacrificed. He took a scarlet thread and tied it to the horn of the other goat. Then he approached the altar, took glowing coals with a shovel, and walked towards the Heichal, the sanctuary. With fear and resolve, he entered the holy place.

## MUSAF YOM KIPPUR

Once he was inside, no other being—no human, no angel—could enter with him. Bearing the shovel of coals and a vessel of incense, he passed through the veil that hung before the Ark of the Covenant, and entered the holiest place in the Sanctuary. He placed the incense on the coals, and he stood there, as the smoke filled the Holy of Holies.

*Awaken me to the truth of your presence, being only in the now of this moment.*

*Life me up into your arms and remind me that I am your creation, the perfection of love.*

*Help me acknowledge that I am your messenger of love.*

*Free me to shine your light everywhere.*

*Let me feel your freedom within me, and laugh at the illusions my ego once made me feel were real.*

*Let me be light; let me be joy; let me know that I am the reflection of you wherever I am, and wherever I go.*

*. G.Jampolsky*

When he came out of the Sanctuary, he made a confession over the living goat. It was sent into the stony wilderness, bearing all the people's sins to a desolate place where they would never be found. When all the ceremony was completed, the priest, his face glowing like the sun, joyfully rushed to change into his own clothing and rejoin his people.

The look on the face of the priest! peacefully coming forth from the place of holiness: Like the jeweled canopy of heaven; like the rainbow breaking through dark clouds; like a bright star shining in the boundary of the dawn . . . Like lightning flashing from the radiance of the Chariot; like a flawless blue thread among the four tassels; like the majesty of lofty mountains; like a rose in a tended garden; like a diadem shining on the forehead of a monarch; like the tenderness in a lover's look; like a cypress towering in the clouds;

**אָמֵת. מַה נֶּהְדָּר הָיָה כֵּהֵן גָּדוֹל בְּצֵאתוֹ מִבֵּית קֹדֶשׁ הַקֹּדָשִׁים בְּשָׁלוֹם בְּלִי פֶגַע:**

Emet ma nedar, haya khohein gadol, btzeito mibeit kodshei hakodashim, b'shalom b'li fega.

**כְּאַהֲלֵ הַנִּמְתַּח בְּדָרֵי מַעֲלָה מִרְאָה כֵּהֵן.** K'ohel hanim'takh b'darei mala marei khohein

**בְּבָרְקִים הַיּוֹצְאִים מִזִּיּוֹ הַחַיּוֹת** K'khra'kim hayotzim miziv ha'khayot

**בְּגִדְלֵ גְדִילִים בְּאַרְבַּע קְצוֹת** K'godel g'dilim barba k'tzavot

**בְּדַמּוֹת הַקֶּשֶׁת בְּתוֹךְ הָעֲנָן:** Kid'mut ha'keshet b'tokh he'anan.

**בְּהוֹד אֲשֶׁר הִלְבִּישׁ צוּר לִיצוּרִים** K'hod asher hil'bish tzur li'tzurim

**בְּוֶרֶד הַנֶּתּוֹן בְּתוֹךְ גִּנַּת חֶמֶד** K'vered hanatun b'tokh ginat khemed

**בְּזֵיר הַנֶּתּוֹן עַל מִצַּח מֶלֶךְ** K'zeir hanatun al mei'tzakh melek

**בְּחֶסֶד הַנֶּתּוֹן עַל פְּנֵי חֹתָן:** K'khesed hanitan al p'nei khatan.

**בְּטָהַר הַנֶּתּוֹן בְּצִנִּיף טָהוֹר** K'tohar hanatun b'tzanif tahor

**בְּיוֹשֵׁב בְּסֹתֵר לְחִלּוֹת פְּנֵי מֶלֶךְ** K'yosheiv b'seiter l'khalot p'nei melek

**בְּכוֹכַב הַנִּגָּה בְּגִבּוֹל מִזְרָח** K'khokhav hanoga big'vul mizrach

**בְּלְבוֹשׁ מְעִיל וּכְשֵׁרִין צְדָקָה:** Khil'vush m'il u'kh'shiryen tzedaka.

**מִרְאָה כֵּהֵן**  
**Mar'ei kho'hein**

Then in joy, the priest gave the blessing of his heart: May it be your will, source of life for all generations, that this coming year be

a year when we see the blessings that  
surround us  
a year of good news  
a year of corn, wine, and oil,  
a year of growth, prosperity, and equality  
a year of closeness to the holy  
a year when rain, dew and sun come in their  
proper times and amount  
a year of fully-ripening crops  
a year of peace and justice

a year we do not repeat our mistakes  
a year of trade and commerce;  
a year of entering into holiness  
a year of safe travel  
a year when no woman miscarries  
a year of blessing on food and drink  
a year when the house of Israel needs no  
support from one another, nor from  
anyone else, but instead supports others  
a year when all our works are blessed.

Only a crumbling wall remains of the Temple in Jerusalem, but the Shechina has never left us.

*For behold I am with you,  
and I will watch over you  
in every place you wander.*

We have no High Priest, yet holy service continues.

*You are a nation of priests,  
a holy people to Me.*

The Temple ceremonies are only a memory, but the gates of compassion remain open.

*For the mountains shall depart, and the hills be removed;  
but My kindness will not leave you,  
nor will the covenant of My peace be removed.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לַעֲוֹנוֹתֵינוּ בַּיּוֹם הַכִּפּוּרִים הַזֶּה: מְחַה וְהַעֲבִיר פְּשָׁעֵינוּ  
מִנֶּגֶד עֵינֶיךָ כְּאִמּוֹר כִּי-בַיּוֹם הַזֶּה יִכָּפֵר עָלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי  
יְיָ תִטְהָרוּ: כִּי אַתָּה סֹלַחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל-דּוֹר וָדוֹר: בְּרוּךְ  
אַתָּה יְיָ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר  
אֲשָׁמוֹתֵינוּ בְּכָל-שָׁנָה וְשָׁנָה מֶלֶךְ עַל כָּל-הָאָרֶץ מְקַדֵּשׁ יִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים:

**Melekh al kol ha'aretz m'kadeish yisrael v'yom hakipurim.**

God of all generation, release us from our wrongdoing on this Yom Kippur. Wipe out our errors, and let the blinders fall from our eyes. As it is written, *For on this day I will grant atonement to them and purify them from all their mistakes; in my eyes, they will be pure.* For in every generation, you grant atonement to Israel, and erase the mistakes of the tribes of Yishuron. We give thanks to the source of forgiveness for all generations, lifting us from our errors year by year—the Sovereignty that guides everything blesses Israel and this day of Atonement.

Aaron was a peacemaker. He and his descendants were charged with blessing the children of Israel, ministering as priests to a nation of priests. We rise to accept that three-fold blessing written in the Torah—that we be safeguarded, that we be seen, and that we find peace.

*And we rise also to accept our role as givers of blessing: that we ourselves safeguard;  
that we ourselves see others; and that we ourselves nurture peace in every way.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּקִדְּשָׁתוֹ  
שֶׁל אַהֲרֹן וְצִוָּנוּ לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

Barukh ata Adonai eloheinu melek ha'olam Asher kid'sha'nu  
bik'dushato shel Aharon v'tzivanu l'varekh et amo yisraeil b'ahava

We bless the Holiness of the universe, for sanctifying us with the holiness entrusted to Aaron,  
and charging us to bless the holy people of Israel, in love..

|   |                     |   |
|---|---------------------|---|
| Y'varekh'kha Adonai v'yish'm'rekha                  | כֵּן יִהְיֶה רְצוֹן | יְבָרֵךְ יי וְיִשְׁמְרֵךְ.                      |
| Ya'er Adonai panav elekha vichuneka                 | כֵּן יִהְיֶה רְצוֹן | יָאֵר יי פָּנָיו אֵלֶיךָ וְיַחַנֵּךְ.           |
| Yisa Adonai panav eilekha v'yaseim<br>l'kha shalom. | כֵּן יִהְיֶה רְצוֹן | יֵשׂא יי פָּנָיו אֵלֶיךָ וְיֵשֵׁם לְךָ שְׁלוֹם. |

May you be blessed and guarded. [So may it be]

May the presence of the holy enlighten you and help you find grace. [So may it be]

May divine presence arise in you, and bring peace. [So may it be]

|   |  |
|---|--|
| B'seifer cha'yim b'rakha v'shalom u'far<br>nasa tova, niza'kheir v'nei'kateiv l'fa'<br>necha, anakh'nu v'khol am'kha beit<br>yisrael, l'kha'yim tovim u'l's halom.<br>Baruch ata Adonai oseh ha'shalom. | בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה<br>נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ<br>בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:<br>בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְׁלוֹם: |
|---|--|

In the book of life, blessing and peace, and for good livelihood, may  
we and all your people be remembered and written—for good life  
and for peace. Blessed are you, Hashem, who creates peace.

יַעֲלֶה תַּחֲנוּנֵינוּ מֵעֶרֶב. וַיָּבֹא שׁוֹעֲתָנוּ מִבֹּקֶר. וְיִרְאֶה רְנוּנֵינוּ עַד עָרֵב:  
יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב. וַיָּבֹא צְדָקָתָנוּ מִבֹּקֶר. וְיִרְאֶה פְדִיּוֹנֵינוּ עַד עָרֵב:  
יַעֲלֶה עֲנוּיֵנוּ מֵעֶרֶב. וַיָּבֹא סְלִיחָתָנוּ מִבֹּקֶר. וְיִרְאֶה נִאֲקָתָנוּ עַד עָרֵב:  
יַעֲלֶה מְנוּסָנוּ מֵעֶרֶב. וַיָּבֹא לְמַעַנּוּ מִבֹּקֶר. וְיִרְאֶה כְּפֻרָּנוּ עַד עָרֵב:

Ya'aleh tachanuneinu mei'erev. V'yavo shav'ateinu miboker. V'yira'eh rinuneinu ad arev.  
Ya'aleh koleinu mei'erev. V'yavo tzid'kateinu miboker. V'yira'eh pidyoneinu ad arev.  
Ya'aleh inuy'neinu mei'erev. V'yavo s'likhateinu miboker. V'yira'eh na'akateinu ad arev.  
Ya'aleh m'nuseinu mei'erev. V'yavo l'ma'anu miboker. V'yira'eh kipureinu ad arev.

May our hearts reach up at evening, our cries come at morning,  
and our joyful shouts appear at evening

May our voices cry up at evening, our merits come at morning,  
and our redemption appear at evening

May our ache rise up at evening, our pleas come at morning,  
and our cries be accepted at evening

May our search go up at evening, our response come at morning,  
and our atonement appear at evening

# הזכרות נשמות

## Yizkor

What do you recognize in humans?  
 Why give thought to Eve's children?  
 Humans are almost nothing  
 our days like a passing shadow.  
 blossoming and growing in the morning,  
 fading and withering at dusk.  
 To count each day we have—O teach us this  
 that our hearts may look ahead in wisdom.

יִי מַה־אָדָם וַתִּדְעֵהוּ.  
 בֶּן־אָנוּשׁ וַתַּחֲשִׁיבֵהוּ:  
 אָדָם לְהֵבֶל דָּמָה.  
 יָמָיו כְּצֵל עוֹבֵר:  
 בִּבְוֹקֶר יִצְיִץ וְחָלָף.  
 לָעֶרֶב יִמּוֹלֵל וַיִּבֶשׁ:  
 לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע.  
 וְנִבְּא לִבֵּב חֲכָמָה:

Lim'not yamei'nu kein hodah  
 venavi l'av khokh'mah.

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע  
 וְנִבְּא לִבֵּב חֲכָמָה:

Teach us to treasure each day, that we may open our hearts to your wisdom.

The dust will return to the dust it was,  
 but the spirit returns to the power it comes from.

וַיָּשָׁב הָעֶפֶר עַל־הָאָרֶץ כְּשֶׁהָיָה  
 וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נָתַנָּה:

To my old brown earth  
 And to my old blue sky  
 I'll now give these last few  
 molecules of "I."  
 And you who sing,  
 And you who stand nearby,  
 I do charge you not to cry.

Guard well our human chain,  
 Watch well you keep it strong,  
 As long as sun will shine.  
 And this our home,  
 Keep pure and sweet and green,  
 For now I'm yours  
 And you are also mine.

PETE SEEGER

Thick, thick on the autumn grass  
 A bitter wind rolls the hard brown leaves.  
 There were days we remember when they  
 danced in the sun:  
 Who made them fall?  
 In the empty chill of the dark of the year  
 Dripping and dull, bare branches reach  
 To a dim windy sky where no bird flies.  
 The leaves beneath, so washed and trodden  
 Were they ever green?

Slowly and slowly the branched buds fill,  
 New green rising to join the dance.  
 Not last year's leaves returned to the light:  
 Only their strength, only their sweetness,  
 Only their hope, only their blessing,  
 Begins the new growth where theirs stopped  
 reaching  
 A handsbreadth closer to the light of the sky.

GK

## YIZKOR

Mizmor l'David. Adonai ro'i, lo ekhsar.  
Bin'ot desheh yarbitzeini al may  
m'nukhot y'na haleini. Nafshi y'shoviev  
yankheini v'maglei tzedek l'ma'an sh'mo.  
Gam ki aylaikh b'gei tzalmavet lo ira ra ki  
atah imadi, shivt'kha umishantekha  
heimah y'nakhmuni. Ta'a' rokh l'fanai  
shulkhan neged tzor'rai dishan' tah  
vashemen roshi, kosi r'vayah. Akh tov  
vakhesed yird'funi kol y'mei khayai,  
v'shav' ti b'vayt Adonai l'orekh yamim.

A Psalm of David.

Hashem is my shepherd, I lack nothing.

Laying me down in green meadows,

Leading me beside quiet waters,

Restoring my soul.

Guiding me in paths of righteousness  
as befits the holy Name.

Even if I walk through a valley as dark as death,  
I won't be afraid, because you're with me;

There are stars

whose light reaches the earth only after they themselves are lost and are no more.

There are people

the brightness of their memory gives light even though they themselves are no longer among us.

These lights—

Shining in the darkest night—it is these that light the way for mankind.

O God, my God, I pray that  
these things never end:

The sand and the sea,

The rush of the waters,

The crash of the heavens,

The prayer of the heart.

Eli, eli,

shelo yigamer l'olam:

hachol v'hayam;

rishrush shel hamayim

berak hashamayim

tefilat haadam.

Yizkor elohim nishmot ahuvateinu she'halkhu  
l'olomam. Tih'yena naf'shotei'hem tz'rurot  
bitz'ror ha'khayim, im nishmot Avraham,  
Yitzkhak v'Ya'akov, Sarah, Rivka, Rakheil  
v'Lei'a, v'im sh'ar tzadikim v'tzidkaniyot  
she'b'gan eiden, v'nomar amein.

May God remember the souls of all our dear ones who have gone into their eternity. May  
their souls be bound up in the bond of life, with the souls of Sarah, Rivka, Rachel and Leah,  
Abraham, Isaac, and Jacob, and all the righteous souls in Gan Eiden; and let us say, Amen.

מִזְמוֹר לְדָוִד. יי רְעִי לֹא אֶחְסָר: בְּנֵאוֹת  
דָּשָׁא יִרְבִּיצְנִי עַל־מִי מְנַחוֹת יִנְהַלְנִי: נַפְשִׁי  
יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ: גַּם  
כִּי־אֵלֶךְ בְּגִיא צְלָמוֹת לֹא־אִירָא רָע כִּי־אֶתָּה  
עֲמָדִי שְׁבִטָךְ וּמַשְׁעֲנֶתְךָ הִמָּה יִנְחֵמְנִי:  
תַּעֲרוֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צִרְרֵי דְשִׁנְתָּ בְשֶׁמֶן  
רֹאשִׁי כּוֹסֵי רוּיָה: אַךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי  
כָּל־יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית־יְיָ לְאָרְךָ יָמִים:

Your protecting rod, your strengthening  
staff give me comfort.

You prepare a table before me  
in the presence of my enemies.

You anoint my head with oil;  
my cup overflows.

Surely goodness and love will follow me  
all the days of my life,  
and I will dwell in the house of Hashem  
forever.

PSALM 23

CHANAH SENESH

אֱלֹהֵי אֱלִי.

שְׁלֹא יִגְמַר לְעוֹלָם.

הַחוֹל וְהַיָּם. רִישְׁרוֹשׁ שֶׁל הַיָּם.

בְּרַק הַשָּׁמַיִם. תְּפִילַת הָאָדָם:

יִזְכּוֹר אֱלֹהִים נַשְׁמוֹת אַהוּבֵתֵנוּ שֶׁהָלְכוּ  
לְעוֹלָמָם. תְּהִיֵּנָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת  
בְּצִרּוֹר הַחַיִּים עִם נַשְׁמוֹת אַבְרָהָם יִצְחָק  
וְיַעֲקֹב. שָׂרָה רִבְקָה רָחֵל וְלֵאָה. וְעַם  
שְׂאֵר צַדִּיקִים וְצַדִּיקָנוֹת שֶׁבְּגֵן עֵדֶן. אָמֵן.

FOR A WOMAN

Yizkor elohim nishmat

יִזְכֹּר אֱלֹהִים נִשְׁמַת

imi morati [name]

Mother

[name] אִמִּי מוֹרְתִי

ish'ti hayakara [name]

Wife

[name] אִשְׁתִּי הַיָּקָרָה

hayakara [name]

Dear one

[name] הַיָּקָרָה

she'halkha l'oloma. T'hei nafsha tz'rura  
bitz'ror ha'khayim, im nishmot Avraham,  
Yitzkhak v'Ya'akov, Sarah, Rivka, Rakheil  
v'Lei'a, v'im sh'ar tzadikim v'tzidkaniyot  
she'b'gan eiden, v'nomar amein.

שֶׁהָלַכָּה לְעוֹלָמָהּ. תְּהֵא נַפְשָׁה צְרוּרָה  
בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק  
וְיַעֲקֹב. שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה. וְעִם שְׂאֵר  
צַדִּיקִים וְצַדִּיקָנוֹת שֶׁבְּגֵן עֵדֶן וְנֹאמַר אָמֵן.

May God remember the soul of

my dear wife {name} | my dear [name] | my mother and teacher [name]

who has gone into her eternity. May her soul be bound up in the bond of life,  
with the souls of Sara, Rivka, Rachel and Leah, Abraham, Isaac, and Jacob,  
and all the righteous souls in Gan Eiden, the Garden of Eden. Amen.

FOR A MAN

Yizkor elohim nishmat

יִזְכֹּר אֱלֹהִים נִשְׁמַת

avi mori [name]

Father

[name] אָבִי מוֹרִי

ishi hayakar [name]

Husband

[name] אִשִּׁי הַיָּקָר

hayakar [name]

Dear one

[name] הַיָּקָר

she'halakh l'olomo. T'hei nafsho tz'rura  
bitz'ror ha'khayim, im nishmot Avraham,  
Yitzkhak v'Ya'akov, Sarah, Rivka, Rakheil  
v'Lei'a, v'im sh'ar tzadikim v'tzidkaniyot  
she'b'gan eiden, v'nomar amein.

שֶׁהָלַךְ לְעוֹלָמוֹ. תְּהֵא נַפְשׁוֹ צְרוּרָה  
בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק  
וְיַעֲקֹב. שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה. וְעִם שְׂאֵר  
צַדִּיקִים וְצַדִּיקָנוֹת שֶׁבְּגֵן עֵדֶן וְנֹאמַר אָמֵן.

May God remember the soul of

my dear husband [name] | my father and teacher [name] | my dear {name}

who has gone into his eternity. May his soul be bound up in the bond of life,  
with the souls of Sara, Rivka, Rachel and Leah, Abraham, Isaac, and Jacob,  
and all the righteous souls in Gan Eiden, the Garden of Eden. Amen.

אֵל מָלֵא רַחֲמִים שׁוֹכֵן בַּמְרוֹמִים. הַמָּצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵּי  
הַשְּׁכִינָה בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים כְּזֹהֵר הָרָקִיעַ מְזֻהָרִים אֶת נִשְׁמוֹת  
הַיִּשְׂרָאֵל וְהַיִּשְׁרֹת שֶׁהָלְכוּ לְעוֹלָמָם. בְּגֵן עֵדֶן תְּהֵא מְנוּחָתָם. אָנָּה בַּעַל  
הַרְחָמִים יִסְתִּירָם בְּסֶתֶר כְּנָפָיו לְעוֹלָמִים. וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת  
נִשְׁמָתָהֶם. יְיָ הוּא נִחְלָתָם: וְיִנּוּחוּ בְּשָׁלוֹם עַל מְשַׁכְּבָם. וְנֹאמַר אָמֵן:



## YIZKOR

Eil malei rakhamim, shokhien bam'romim, ham'tzei m'nukha n'khona takhat kanfei Hash'khina, b'ma'alot k'doshim ut'horim k'zo'har haraki'a mazhirim, et nishmat hiy'sharim v'hiy'sharot she'halkhu l'olamam. B'gan eiden t'hei m'nukhatam. Ana Ba'al Harakhamim yas'tiram b'seiter k'nafav l'olamim, v'yitz'ror bitz'ror hakhayim et nishmoteihem, Ado'nai Hu na'khalatam, v'yanu'cham b'shalom al mishkavam. V'nomar: Amein.

Wellspring of compassion, dwelling in the loftiest space, find a perfect resting place in the shelter of the wings of the Shechina, among the holy and pure ones who have risen and now shine out like the brightness of the heavens, for the souls of our dear ones who have gone into their eternity. May the Garden of Eden be their resting place. Please, source of compassion, nestle them in the shelter of your wings forever, and bind their souls within the bundle of life. God, you are now their inheritance. And may they rest in their graves in peace. Let us say, amen.

If you need to weep  
Cry for someone  
Walking the street beside you.  
You can love me most by letting  
Hands touch hands, and souls touch souls.  
You can love me most by  
Sharing your simchas and  
Multiplying your mitzvot.

You can love me most by  
Letting me live in your eyes  
And not on your mind.  
And when you say Kaddish for me  
Remember what our Torah teaches,  
Love doesn't die, people do.  
So when all that's left of me is love  
Give me away.

R. ALLEN S. MALLER

Yitgadal v'yitkadash sh'mei raba  
b'alma di v'rah khirutei, v'yamlikh  
mal'khutei b'khayeikhon uv'yo'  
meikhon uv'khaiyei d'khol beit  
Yisrael, ba'agala uviz'man kariv  
v'imru **amein**. Y'hei sh'mei raba  
m'vorakh l'olam ul'almei almaiya.  
Yitbarakh v'yishtabakh v'yitpa'ar  
v'yitromam v'yitnasei v'yithadar  
v'yit'aleh v'yit'halal sh'mei d'kud'  
shah **B'rikh hu**. L'eila u'l'eila  
mikol birkhata v'shirata, tush'b'  
khata v'nekhemata da'a'miran  
b'alma, v'imru **amein**. Y'hay  
sh'lamah rabah min sh'mai'yah v'khai'  
yim aleinu v'al kol Yisrael v'imru  
**amein**. Oseh shalom bim'romav, hu  
ya'aseh shalom aleinu, v'al kol  
Yisrael, v'al kol yosh'vay tayvel.  
V'imru **amein**.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא בְּעֵלְמָא דִּי בְּרָא  
כְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמָּן קָרִיב  
וְאָמְרוּ אָמֵן:

יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמֵיָא:  
יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שֵׁמֶה דְקָדְשָׁא בְּרִיךְ  
הוּא: לְעֵלָא וּלְעֵלָא מְכָל בְּרַכְתָּא וְשִׁירָתָא  
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרִין בְּעֵלְמָא וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ.  
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל וְאָמְרוּ אָמֵן:

Everything becomes fuller and increases in holiness, here in this intentionally created world.  
May we and everyone around us be able to see this, every day of our lives, and may we see it soon. Amein.  
May this holiness, whatever we name it, be blessed in this world and in any other world that might be.  
Holiness is growing, it is transcendent, it is wonderful, it is always reaching higher,  
It goes far beyond any prayer or praise or comfort that can be offered in any world. Amein.  
May a heavenly peace come into our lives and those of all people. Amein.  
May the harmony that guides all worlds guide us and all people to peace. Amein.

# נעילה

## Ne'ila

P'takh lanu sha'ar פֶּתַח לָנוּ שַׁעַר  
 b'eit n'ilat sha'ar בֵּעֵת נְעִילַת שַׁעַר  
 ki fana yom. כִּי פָנָה יוֹם:  
 Hayom yifneh הַיּוֹם יִפְנֶה  
 hashemet yavo v'yif'neh הַשֶּׁמֶשׁ יָבֹא וַיִּפְנֶה  
 navo'eh sh'a'reicha נְבוֹאָה שְׁעָרֶיךָ:

Open the gates for us, in this moment of locking the gates, for the day is almost gone.

The day is passing, the sun has almost set; let us come within your gates.

Ashrei yosheiv beitekha,  
 od y'hali' lukha. Sela.  
 Ashrei ha'am she'ka'kha lo,  
 ashrei ha'am she'adonai elohav.

אַשְׁרֵי יוֹשֵׁב בֵּיתְךָ עוֹד יְהַלְלוּךָ. סֵלָה:  
 אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ. אַשְׁרֵי הָעָם שֶׁיֵּי אֱלֹהָיו:

Dwelling with you is happiness  
 and praising, even more so.  
 There is contentment for a people  
 so at home with You.  
 There is serenity knowing you as our God.  
 You are magnificent,  
 but your greatness is beyond knowing;  
 While others may speak  
 of Your awesome power,  
 I stress Your great kindness:  
 All that You have made,  
 You hold in Your tenderness;

You open Your hand  
 and each being receives what it needs.  
 You are close by  
 when we call on You;  
 Especially, when we fully mean it.  
 You shape the will of those  
 who respect You;  
 You hear their pleading,  
 and You help.  
 And we will bless You,  
 from now on, and for as long  
 as there is life on this world.

R. ZALMAN

El nora alila, El nora alila,  
ha'm'tzi lanu m'chilah,  
bi'sh'at ha'ne'ilah.

M'tei mis'par k'ru'im, l'cha ayin nos'im,  
u'm'sal'dim b'chila, bi'sh'at ha'ne'ilah.

Mi'khei pish'am v'khakh'sham, shof'khim  
l'kha naf'sham  
v'ham'tzi'yeim m'khi'la bi'sh'at ha'ne'ilah.

Heyeh lahem l'sit'ra, ve'hatzilem mi'm'era,  
ve'chot'mem l'hod u'l'gila, bi'sh'at ha'ne'ilah.

Khon otam v'ra'khein, v'khol lo'tzei v'lo'kheim  
Asei bahem p'li'la, bi'sh'at ha'ne'ilah.

Tiz'ku l'sha'nim rabot, habanim v'havanot  
B'di'tza u'v'tza'ha'la, bi'sh'at ha'ne'ilah.

Mi'cha'el sar yis'rael, eliyahu ve'gav'ri'el,  
Bas'ru na ha'g'ulah, bi'sh'at ha'ne'ilah

God of awesome reality, God of awesome reality, find healing for us at this hour of Ne'ila.  
Those few you have called lift their eyes to you, weary of feeling afraid, at this hour of Ne'ila.  
Erasing wrongs as they pour out their souls, may they find forgiveness in this hour of Ne'ila.  
Show them grace and compassion; protect them from their oppressors in this hour of Ne'ila.  
Be their shelter, save them from evil, and seal them for splendor and joy at this hour of Ne'ila.  
May your daughters and sons merit gladness and delight for many years, at this hour of Ne'ila.  
Michael, angel of Israel; Elijah and Gabriel: bring news of the redemption, at this hour of Ne'ila.

Redemption will come to Zion, to all  
who turn toward holiness—this is God's  
promise. This is my covenant with  
you—my spirit which is upon you, my  
words I have placed in your mouths,  
will not cease from your speech, nor  
your children's, nor the speech of their  
children, until the end of time. Holiness  
is enthroned upon the prayers of Israel.

אֵל נֹרָא עֲלִילָה. אֵל נֹרָא עֲלִילָה.  
הַמְצִיא לָנוּ מַחִילָה. בְּשַׁעַת הַנְּעִילָה.

מִתֵּי מִסְפָּר קְרוּאִים. לָךְ עֵינַי נוֹשָׁאִים.  
וּמִסְלָדִים בְּחִילָה. בְּשַׁעַת הַנְּעִילָה.

מָחָה פִּשְׁעִם וְכַחֲשֵׁם. שׁוֹפְכִים לָךְ נַפְשָׁם  
וְהַמְצִיאָם מַחִילָה. בְּשַׁעַת הַנְּעִילָה.

הִיְהִי לָהֶם לְסִתְרָה. וְהִצִּילֵם מִמָּאָרָה.  
וְחַתְּמֵם לְהוֹד וּלְגִילָה. בְּשַׁעַת הַנְּעִילָה.

חוֹן אוֹתָם וְרַחֵם וְכֹל לִוְחָץ וְלוֹחֵם.  
עֲשֵׂה בָּהֶם פְּלִילָה. בְּשַׁעַת הַנְּעִילָה.

תִּזְכּוּ לְשָׁנִים רַבּוֹת הַבָּנִים וְהַבָּנוֹת  
בְּדִיצָה וּבִצְהָלָה. בְּשַׁעַת הַנְּעִילָה.

מִיכָאֵל שַׂר יִשְׂרָאֵל. אֱלִיהוּ וְגַבְרִיאֵל.  
בִּשְׂרוּ נָא הַגָּאֻלָּה. בְּשַׁעַת הַנְּעִילָה

וּבֹא לְצִיּוֹן גּוֹאֵל. וּלְשָׁבִי פִּשְׁעַי בִּיעֲקֹב.  
נֹאם יי. וְאֲנִי זֹאת בְּרִיתִי אִתְּם. אָמֵר יי.  
רוּחִי אֲשֶׁר עָלֶיךָ. וּדְבָרִי אֲשֶׁר שָׁמַעְתִּי  
בְּפִיךָ. לֹא יִמּוּשׁוּ מִפִּיךָ. וּמִפִּי זִרְעֶךָ. וּמִפִּי  
זִרְעֶךָ זִרְעֶךָ. אָמֵר יי. מַעֲתָה וְעַד עוֹלָם.  
וְאַתָּה קָדוֹשׁ. יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

|                           |                  |                     |
|---------------------------|------------------|---------------------|
| Source of forgiveness     | Adon ha'slikhot  | אֲדוֹן הַסְּלִיחוֹת |
| Searcher of hearts        | bokhein l'avot   | בּוֹחֵן לְבָבוֹת    |
| Revealer of deep things   | goleh amukot     | גּוֹלֶה עֲמוּקוֹת   |
| Speaker of righteousness. | doveir tz'dakot. | דּוֹבֵר צְדָקוֹת.   |

Khatanu l'fanekha; rakheim aleinu. חָטֵאנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

|   |                    |                      |
|---|--------------------|----------------------|
| Beautiful in wonders                              | Hadur banif'laot   | הָדוּר בְּנִפְלְאוֹת |
| Ancient source of consolation                     | vatik vanekhamot   | וְתִיק בְּנִחְמוֹת   |
| Remembering connections with<br>other generations | zokheir b'rit avot | זֹכֵר בְּרִית אֲבוֹת |
| Searcher of our innermost parts.                  | khokeir k'layot.   | חֹזֵקֵר כְּלֵיּוֹת.  |

Khatanu l'fanekha; rakheim aleinu. חָטֵאנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

|                            |                       |                             |
|----------------------------|-----------------------|-----------------------------|
| Good and doing good to all | Tov umeitiv lab'riyot | טוֹב וּמַטִּיב לַבְּרִיּוֹת |
| Knower of all secrets      | yodei-a kol nistarot  | יֹדֵעַ כָּל נִסְתָּרוֹת     |
| Overtuner of errors        | koveish avonot        | כּוֹבֵשׁ עֲוֹנוֹת           |
| Robed in righteousness.    | loveish tzidakot.     | לּוֹבֵשׁ צְדָקוֹת.          |

Khatanu l'fanekha; rakheim aleinu. חָטֵאנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

|                              |                    |                      |
|------------------------------|--------------------|----------------------|
| Filled with merit            | Malei z'khuyot     | מָלֵא זְכוּיּוֹת     |
| Awesome in praise            | nora t'hilot       | נֹרָא תְהִילוֹת      |
| Forgiver of errors           | soleiakh avonot    | סוֹלֵחַ עֲוֹנוֹת     |
| Answerer in difficult times. | oneh b'eit tzarot. | עֹנֶה בְּעֵת צָרוֹת. |

Khatanu l'fanekha; rakheim aleinu. חָטֵאנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

|                       |                 |                    |
|-----------------------|-----------------|--------------------|
| Maker of salvations   | Po-eil yishuot  | פּוֹעֵל יְשׁוּעוֹת |
| Watcher of the future | tzofei asidot   | צֹפֵה עֲתִידוֹת    |
| Reader of generations | korei hadorot   | קוֹרֵא הַדּוֹרוֹת  |
| Rider of the deserts. | rokheiv aravot. | רוֹכֵב עֲרָבוֹת.   |

Khatanu l'fanekha; rakheim aleinu. חָטֵאנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

|                             |                 |                      |
|-----------------------------|-----------------|----------------------|
| Hearer of prayers           | Shomeia t'filot | שׁוֹמֵעַ תְּפִילוֹת  |
| Completer of understanding. | t'mim dei-ot.   | תָּמִים יְדְעוֹתֶיךָ |

Khatanu l'fanekha; rakheim aleinu. חָטֵאנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

Yitgadal v'yitkadash sh'mei raba  
b'alma di v'rah khirutei, v'yamlikh  
mal'khutei b'khayeikhon uv'yo'mei'  
khon uv'khayeik d'khol beit Yisrael,  
ba'agala uviz'man kariv v'imru  
amein.

Y'hei sh'mei raba m'vorakh  
l'olam ul'almei almaiya.

Yitbarakh v'yishtabakh v'yitpa'ar  
v'yitromam v'yitnasei v'yithadar  
v'yit'aleh v'yit'halal sh'mei d'kud'  
shah **B'rikh hu.** L'eila u'l'eila mikol  
birkha' ta v'shirata, tush'b'khata  
v'nekhe'mata da'amiran b'alma  
v'imru **amein.**

Everything becomes fuller and increases in holiness,  
here in this intentionally created world.

May we and everyone around us be able to see this, every day of our lives,  
and may we see it soon. Amen.

May this holiness, whatever we name it,  
be blessed in this world and in any other world that might be.

Holiness is growing, it is transcendent, it is wonderful, it is always reaching higher,  
It goes far beyond any prayer or praise or comfort that can be offered in any world. Amen.

THE HEBREW AMIDA IS ON PAGE 11

AN ENGLISH TRANSLATION BEGINS ON PAGE 14

A POETIC REFLECTION OF THE AMIDA IS ON PAGE 16

A CONTEMPLATIVE AMIDA IS ON PAGE 17

PRAYERS OF THE MIND AND HEART NOT IN THE BOOK ARE THE MOST IMPORTANT PART  
OF ANY RECITATION OF THE AMIDA. THE PRINTED VERSIONS ARE SECONDARY.

PLEASE BE SEATED WHEN YOU HAVE FINISHED YOUR PRAYER.

PRAYERS OF THE MIND AND HEART NOT IN THE BOOK ARE THE MOST IMPORTANT PART  
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PLEASE BE SEATED WHEN YOU HAVE FINISHED YOUR PRAYER.

B'seifer cha'yim b'rakha v'shalom u'far  
nasa tova niza'kheir **nei'khateim** l'fa'  
necha, anakh'nu v'khol am'kha beit  
yisrael, l'kha'yim tovim u'l's halom.  
Baruch ata Adonai oseh ha'shalom.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא. בְּעֵלְמָא דִּי  
בְּרָא כְרַעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ. בְּחַיִּיכוֹן  
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא  
וּבְזִמָּן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרומם  
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שֵׁמֶה  
דְּקִדְשָׁא בְּרִיךְ הוּא: לְעֵלָא וּלְעֵלָא מְכָל  
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
דְּאֻמִּירָן בְּעֵלְמָא וְאָמְרוּ אָמֵן:

בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה  
נִזְכָּר וְנַחֲתָם לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ  
בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:  
בָּרוּךְ אַתָּה יי עוֹשֶׂה הַשָּׁלוֹם:

In the book of life, blessing and peace, and for good livelihood, may  
we and all your people be remembered and **sealed**—for good life  
and for peace. Blessed are you, Hashem, who creates peace.

יַעֲלֶה תַּחֲנוּנֵינוּ מֵעֶרֶב. וַיָּבֹא שׁוֹעֲתֵנוּ מִבֶּקֶר. וַיִּרְאֶה רְנוּנֵינוּ עַד עֶרֶב:  
 יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב. וַיָּבֹא צְדָקָתֵנוּ מִבֶּקֶר. וַיִּרְאֶה פְדִיּוֹנֵינוּ עַד עֶרֶב:  
 יַעֲלֶה עֲנוּיֵנוּ מֵעֶרֶב. וַיָּבֹא סְלִיחָתֵנוּ מִבֶּקֶר. וַיִּרְאֶה נִאֲקָתֵנוּ עַד עֶרֶב:  
 יַעֲלֶה מְנוּסֵנוּ מֵעֶרֶב. וַיָּבֹא לְמַעַנֵנוּ מִבֶּקֶר. וַיִּרְאֶה כְּפוּרֵנוּ עַד עֶרֶב:

Ya'aleh tachanuneinu mei'erev. V'yavo shav'ateinu miboker. V'yira'eh rinuneinu ad arev.  
 Ya'aleh koleinu mei'erev. V'yavo tzid'kateinu miboker. V'yira'eh pidyoneinu ad arev.  
 Ya'aleh inuy'neinu mei'erev. V'yavo s'likhateinu miboker. V'yira'eh na'akateinu ad arev.  
 Ya'aleh m'nuseinu mei'erev. V'yavo l'ma'anu miboker. V'yira'eh kipureinu ad arev.

May our hearts reach up at evening, our cries come at morning,  
 and our joyful shouts appear at evening  
 May our voices cry up at evening, our merits come at morning,  
 and our redemption appear at evening  
 May our ache rise up at evening, our pleas come at morning,  
 and our cries be accepted at evening  
 May our search go up at evening, our response come at morning,  
 and our atonement appear at evening

Barukh atah adonai eloheinu v'elohai  
 horeinu. Elohai Avram v'Sara, elohai  
 Yitzak v'Rivka v'elohai Yaakov Leah  
 v'Rakhel. Ha' eil, hagadol hagibor  
 v'hanora, Eil elyon gomeil kha' sadim  
 tovim v'ko' nei hakol v'zokheir khasdei  
 horot umeivi g'ula liv' nei v'nei' hem  
 l'ma'an sh'mo b'ahava. Zakh' reinu  
 l'khayim melek khofeitz bakhayim  
 v'khatmeinu b'seifer hakhayim  
 l'mankha elohim khayim. Melek ozeir  
 umoshia umagein. Barukh ata  
 Adonai, ezrat Sara magein Avraham.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ. אֱלֹהֵי  
 שָׂרָה וְאַבְרָהָם. אֱלֹהֵי יִצְחָק וְרִבְקָה. וְאֱלֹהֵי  
 יַעֲקֹב לֵאמֹר וְרַחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר  
 וְהַנּוֹרָא. אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים  
 וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסֵדֵי הוֹרֹת. וּמַבִּיא גְּאֻלָּה  
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: זָכְרֵנוּ לְחַיִּים  
 מְלֶךְ חַפֵּץ בְּחַיִּים וְכַתְּמֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן  
 אֱלֹהִים חַיִּים. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ  
 אַתָּה יי עֲזֶרֶת שָׂרָה וּמַגֵּן אַבְרָהָם:

Blessed is the compassion and the truth that gives us life; upholding the chain of generations: the power that shielded Abraham, the power that inspired Sarah—profound, abundant, awesome, sublime, surrounding and filling all dimensions and worlds. Honoring the courage of ancestors and enabling that courage to inspire generations toward redemption, in love, for that is its nature. *May our lives be renewed, and be sealed into renewal, as we reach out to the source of all life.* Blessed is the compassion that shielded Abraham and gave strength to Sarah.

At every moment a gentle hand reaches out towards us, to help us return, to let us live and not die. None of our shortcomings matter, none of our flaws will be remembered any more. "Do I take any pleasure at all in your pain?" says Hashem God. "Don't I want you to turn from the dead path you are on and truly live? So throw your transgressions far behind you; embrace your true heart and spirit. For why should you die, house of Israel?"

## NEILAH

Eil melekh yosheiv al kisei rakhamim,  
mit'naheig ba'kha'sidut, mokheil avonot  
amo. Ma'avir rishon rishon. Marbeh m'khila  
la'kha'ta'im u's'likha laposh'im. Osei  
tz'dakot im kol basar va'ru'akh, lo  
kh'ra'a'tam tigmol.

Enthroned mercy  
Power of forgiveness  
You engage us one by one  
We grow to understand and overcome our weaknesses  
As each one of them is forgiven.  
You deal with all living things in righteousness,  
Not judging by our worst parts.

Eil horeita lanu lomar sh'losh esrei, z'khor  
lanu hayom b'rit sh'losh esrei. K'mo sheho'  
da'ta le'anav mikedem k'mo she'katuv:  
vayei'reh Adonai be'anan va'yit'ya'tzeiv  
imo sham, vayikra b'sheim Adonai.

Power that revealed thirteen mercies to us  
Remember the covenant that binds you and us through them  
As it is written, Your spirit encompassed Moses and stood with him there  
And called out as Your Name:

Va'ya'vor Adonai al panav vayikra  
Adonai, adonai, eil rakhum ve'khanun  
erekh apa'yim v'rav khesed v'emet  
Notzeir khesed l'alafim

וַיַּעֲבֹר יי עַל פָּנָיו וַיִּקְרָא  
יְהוָה. יְהוָה. אֵל. רַחוּם. וְחַנוּן.  
אֶרֶךְ אַפַּיִם. וְרַב חֶסֶד. וְאֶמֶת.  
נֹצֵר חֶסֶד לְאַלְפִים.

nosei avon va'pesha v'khata'a v'nakeh

נֹשֵׂא עוֹן. וּפֹשֵׁעַ. וְחַטָּאָה. וְנִקְיָה:

Yud hei, vov hei, compassion and tenderness; patience, forbearance, kindness,  
awareness; bearing love from age to age; lifting guilt and mistakes and making us free.

R: Shma koleinu Adonai Eloheinu, khus  
v'rakheim aleinu, v'kabeil b'rakhamim  
u'v'ratzon et t'filateinu

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ.  
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

C: Hear our voices, awake all mercies; Accept our prayer from where we are now.

R: Al tashlicheinu mil'fanekha, v'ru'  
akh kadsh'kha al tikakh mi'me'nu

אַל תִּשְׁלִיכֵנוּ מִלִּפְנֵיךָ וְרוּחַ קִדְשְׁךָ אַל תִּקַּח מִמֶּנּוּ:

C: Keep us from wandering away from your presence, from losing sight of your spirit.

R: Al tashlikheinu l'eit zikna, kikh  
'lot ko'keinu al ta'az'veinu

אַל תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה. כְּכֹלֹת כְּחֹנוּ אַל תַּעֲזֹבֵנוּ:

C: As we grow older, don't abandon us; stay close when we are weak.

Hashi'veinu Adonai ei'lekha v'nashuva  
khadeish yamei'nu k'kedem

הַשִּׁיבֵנוּ יי אֱלֹהֵינוּ וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֵדֶם:

Turn us towards you so we may return. Make all our days new again.

Dear God, I approach you  
from the desire to serve you  
and yet there is no Tzaddik, no saint,  
who can do only good  
and not fail in it  
Please help me with my moral life  
so that in every way  
my attitude will be balanced and right.

*Our God and our parents' God  
may our prayer come before you  
we don't want to be impudent  
we don't want to be stubborn  
and claim that we are righteous  
and have not done wrong  
Of course we have  
please help us return*

R. ZALMAN

**Ashamnu, bagadnu, gazalnu, dibarnu dofi.**

**אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ לִפְנֵי:**

We have become desolate. We betrayed.

We took what was not ours. We have been hypocrites.

**He'evinu, v'hirsha'nu, zarnu,  
kha'masnu, tafal'nu sheker.**

**הֶעֱוִינוּ. וְהִרְשָׁנוּ. זָרְנוּ. חָמַסְנוּ. טַפְּלָנוּ שֶׁקֶר:**

We rationalized. We caused others to do wrong. We deliberately did wrong.

We let ends justify means. We became accustomed to dishonesty.

**Ya'atz'nu ra, kizav'nu, latz'nu,  
marad'nu, ni'atz'nu, sararnu, avinu,  
pasha'nu, tza'rarnu, kishinu oref.**

**יַעֲצֵנוּ רָע. כִּזְבָּנוּ. לָצָנוּ. מָרַדְנוּ. נֶאֱצָנוּ.  
סָרַרְנוּ. עֲוִינוּ. פָּשַׁעְנוּ. צָרַרְנוּ. קִשִּׁינוּ עֹרֶף:**

We gave ignorant advice. We did not keep promises. We were contemptuous.

We preferred transgression. We fostered anger. We looked the other way.

We let impulses rule us. We had flexible ethics. We caused pain. We chose denial.

**Rasha'nu, shi'khatnu, tia'v'nu,  
ta'i'nu, ti'ta'nu.**

**רָשָׁעְנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲתָעְנוּ:**

We were violent. We were immoral. We were complicit in terrible acts.

We did not learn from mistakes. We led others to mistakes.

Who are we? We're light and truth  
and infinite wisdom, eternal goodness

But we get angry  
We get confused  
We get discouraged  
We forget we're holy.

At our core we're light and truth,  
infinite wisdom, eternal goodness.

Yet we've attacked, we've belittled  
we've been cruel, yes, we've denied.

Our real being is light and truth,  
infinite wisdom, eternal goodness.

Yet we have gossiped, we have hated  
we've ignored, yes, we have jeered.

**SWEEP IT OUT! THROW IT OUT!**

**WIPE IT OUT! YES, CLEAN IT ALL OUT!**

Who are we? we're light and truth,  
infinite wisdom, eternal goodness.

Yet we have lied, we have mocked,  
we've neglected, yes, we've pretended.

At our core we're light and truth and  
infinite wisdom, eternal goodness.

Yet we have quarreled, we've sat by,  
we've been uncaring, yes we've been violent

Our real being is light and truth  
and infinite wisdom, eternal goodness

But we get angry,  
We get lazy  
We get hopeless,  
We forget we're holy.

**SWEEP IT OUT! THROW IT OUT!**

**WIPE IT OUT! YES, CLEAN IT ALL OUT!**



וְעַל כָּלֵם. אֱלֹהֵי סְלִיחוֹת.  
סֶלַח לָנוּ. מְחַל לָנוּ. כִּפּוּר-לָנוּ:

V'al kulam Elo'ah selikhot:  
s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.  
Forgiving and forgetting, coming back now to our core.

כּוּ

|                                   |   |
|-----------------------------------|---|
| Ki anu amekha v'atah eloheinu     | אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.        |
| anu vanekha v'atah avinu          | אָנוּ בְנֶיךָ וְאַתָּה אֲבִינוּ:          |
| Anu avadekha v'atah adoneinu      | אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדֹנָנוּ.       |
| anu k'halekha v'atah khelkenu     | אָנוּ קָהֳלְךָ וְאַתָּה חֶלְקֵנוּ:        |
| Anu na'khaltekha v'atah goralenu  | אָנוּ נַחֲלַתְךָ וְאַתָּה גּוֹרָלָנוּ.    |
| anu tsonekha vatah roeinu         | אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ:          |
| Anu kharmekha v'atah not'reinu    | אָנוּ כֶּרֶמְךָ וְאַתָּה נוֹטְרָנוּ.      |
| anu f'u'latekha v'atah yotzreinu  | אָנוּ פְּעֻלַּתְךָ וְאַתָּה יוֹצְרָנוּ:   |
| Anu rayatekha v'atah dodeinu      | אָנוּ רְעִיתְךָ וְאַתָּה דוֹדָנוּ.        |
| anu s'gulatekha v'atah k'rovenu   | אָנוּ סִגְלַתְךָ וְאַתָּה קְרוֹבָנוּ:     |
| Anu amekha v'atah malkeinu        | אָנוּ עַמְּךָ וְאַתָּה מַלְכֵנוּ.         |
| anu ma'amirehkha v'atah mamireinu | אָנוּ מַאֲמִירֶיךָ וְאַתָּה מַאֲמִירָנוּ: |

For we are your people, and you are our guide; we, your children, and you, our parent.  
We are your helpers, and you, our inspiration; we, your family, and you, our portion.  
We are your legacy, and you, our destiny; we, your flock, and you, our shepherd.  
We are your vineyard, and you, our tender; we, your accomplishment, and you, our creator.  
We are your people, and you, our protector; we, your achievement, and you, our emir.  
We are your spouse, and you, our beloved; we, your treasure, and you, our closest friend.

Our source and our guide, we have made  
mistakes.

Our Mother our guide, we have no  
guide but you

Our Father our nurturer, bless a good year  
for us

Our Mother, our guide, seal us in  
the book of life

Our Father, our nurturer, seal us in  
the book of help and salvation

Our Mother, our guide, seal us in  
the book of livelihood and sustenance

Our Father, our nurturer, seal us in the book  
of decency and compassion

Our Mother, our guide, seal us in  
the book of forgiveness and clearing.

Our Father, our nurturer, raise the horn  
of anointing for your messiah

Our Mother, our nurturer, hear our voice  
and have compassion on us

Our Father, our nurturing guide, open  
the gates of heaven to our prayers.

Avinu malkeinu, khaneinu va'anei'nu

Avinu malkeinu, khaneinu va'anei'nu

ki ein banu ma'asim.

Asei imanu tsedaka vakhesed

Asei imanu tsedaka vakhesed v'hoshieinu.

אָבִינוּ מַלְכֵנוּ חָטְאנוּ לְפָנֶיךָ

אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מָלֶךְ אֶלָּא אַתָּה

אָבִינוּ מַלְכֵנוּ בָרַךְ עָלֵינוּ שָׁנָה טוֹבָה

אָבִינוּ מַלְכֵנוּ חַתְמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים

אָבִינוּ מַלְכֵנוּ חַתְמֵנוּ בְּסֵפֶר גְּאוּלָּה וִישׁוּעָה

אָבִינוּ מַלְכֵנוּ חַתְמֵנוּ בְּסֵפֶר פְּרִנָּסָה וְכִלְכָּלָה

אָבִינוּ מַלְכֵנוּ חַתְמֵנוּ בְּסֵפֶר זְכוּיֹת

אָבִינוּ מַלְכֵנוּ חַתְמֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה

אָבִינוּ מַלְכֵנוּ הָרַם קֶרֶן מְשִׁיחָךְ

אָבִינוּ מַלְכֵנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ

אָבִינוּ מַלְכֵנוּ פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ

אָבִינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֻנוּ

כִּי אֵין בָּנוּ מַעֲשִׂים

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeinu

now open our ears to the voice:

That small voice within us, the still voice that tells us  
to help heal this world with our deeds;

to strive as hard as we can  
through lives of compassion and love;  
to make a path for justice and peace  
that glory shine forth in this world.

## NEILAH

Yitgadal v'yitkadash sh'mei raba b'al'  
ma di v'rah khirutei, v'yamlikh mal'  
khutei b'khayeikhon uv'yo' meikhon  
uv'khayei d'khol beit Yisrael, ba'aga' la  
uviz'man kariv v'imru **amein**.

Y'hei sh'mei raba m'vorakh

l'olam ul'almei almaiya.

Yitbarakh v'yishtabakh v'yitpa'ar  
v'yitromam v'yitnasei v'yithadar  
v'yit'aleh v'yit'halal sh'mei d'kud' shah  
**B'rikh hu**. L'eila u'l'eila mikol birkhata  
v'shirata, tush'b'khata v'nekhe'mata  
da'amiran b'al' ma, v'imru **amein**.  
Titkabeil tz'lot'hon ova'ut'hon d'khol  
yisrael kadam avuhon di vish'mayah  
v'imru **amein**.

Y'hay sh'lamah rabah min sh'mai'yah  
v'khai' yim aleinu v'al kol Yisrael v'imru  
**amein**. Oseh shalom bim'romav, hu  
ya'aseh shalom aleinu, v'al kol Yisrael,  
v'al kol yosh'vay tayvel. V'imru **amein**.

Everything becomes fuller and increases in holiness, here in this intentionally created world.

May we and everyone around us be able to see this, every day of our lives, and may we see it soon. Amein.

May this holiness, whatever we name it, be blessed in this world and in any other world that might be.

Holiness is growing, it is transcendent, it is wonderful, it is always reaching higher,

It goes far beyond any prayer or praise or comfort that can be offered in any world. Amein.

May all praise and pleading, thanks and fear, be lovingly heard by ourselves and on high. Amein.

May a heavenly peace come into our lives and those of all people. Amein.

May the harmony that prevails in the heavens guide us and all people to peace. Amein.

**שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:**

Sh'ma Yisrael Adonai Eloheinu Adonai ekhad!

Listen Everybody: the source of all our beings, that source is one!

THREE TIMES:

**בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:**

Barukh sheim k'vod malkhuto l'olam vaed.

Bless the majestic splendor that shines through space and time.

**יְיָ הוּא הָאֱלֹהִים:**

Adonai hu ha'elohim!

God is the only power!

TEKIA GEDOLA

תְּקִיעַה גְּדוּלָה

L'shana ha'ba'a biyrusha'layim

**לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:**

Next year in Jerusalem at peace!

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא  
כְּרַעוּתֵהּ וְיִמְלִיךְ מַלְכוּתֵהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמָּן קָרִיב  
וְאָמְרוּ אָמֵן:

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:**

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ  
הוּא: לְעֵלָא וְלְעֵלָא מְכָל בְּרַכְתָּא וְשִׁירָתָא  
תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְּאִמְרִין בְּעֵלְמָא וְאָמְרוּ אָמֵן:  
תְּתַקַּבַּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְּכָל יִשְׂרָאֵל קָדָם  
אָבוּהוֹן דִּי בְּשַׁמַּיָּא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל וְאָמְרוּ אָמֵן: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא  
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל  
יוֹשְׁבֵי תֵבֶל וְאָמְרוּ אָמֵן:

L'cha dodi lik'rat kala

P'nei Shabbat n'kab'la (2x)

Shamor v'zachor b'dibur echad;

Hish'mi'anu el ham'yu'chad;

Adonai echad ush'mo echad;

L'shem ultif'eret v'lit'hilah.

Mik'dash melek eer m'luka;

Kumi ts'ee mee'tok ha'hafeh'kah;

Rav lak shevet b'emek ha'ba'ka;

V'hu ya'kamol ah'lai'ik kemlah.

Hit'or'ri hit'or'ri;

Ki va orek kumi ori;

Uuri uuri sheer daber;

K'vod adonai alai'ikh nig'la.

Bo'ee b'shalom ateret ba'a'lah

Gam b'sim'ka uv'tsa'ha'lah

Tok emuneh am se'gulah

Bo'ee kalah bo'ee kalah!

לְכֶה דּוֹדִי לְקִרְאָת כָּלָה. פָּנֵי שַׁבַּת נִקְבְּלָה:

שְׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד. הִשְׁמִיעֵנוּ אֶל הַמִּיָּחָד.

יֵי אֶחָד וְשִׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְיֶינָה:

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ

הַהִפְכָּה. רַב לָךְ שִׁבְת בְּעֵמֶק הַבָּכָא. וְהוּא יַחֲמוּל

עָלֶיךָ חֶמְלָה:

הִתְעוֹרְרִי הִתְעוֹרְרִי. כִּי בָּא אוֹרְךָ קוּמִי אוֹרִי.

עוֹרִי עוֹרִי שִׁיר דְּבָרִי. כְּבוֹד יֵי עָלֶיךָ נִגְלָה:

בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בְּעָלָה. גַּם בְּשִׂמְחָה וּבִצְהָלָה.

תּוֹךְ אֱמוּנֵי עַם סִגְלָה. בּוֹאִי כָלָה. בּוֹאִי כָלָה:

Come, my friend. Let's greet the presence of Shabbat!

"Observe" and "recall" in a single word, taught to us by the single power;

God is one and God's name is one, in fame, splendor and praise.

Royal holiness, city of sovereignty, arise and leave all the shards behind.

You have dwelled in the valley of tears long enough, for now compassion heals all your pain.

Wake yourself! Wake yourself, for your light is coming; arise, shine out!

Awake! Awake! Fill your mouth with song! Through you, glory is revealed.

Be welcome here, crown of your love, in happiness and celebration.

To those sealed to you in trust: *Bo-ee kah-lah!* Come O bride!

Miz'mor shir l'yom ha'Shabbat.

Tov l'ho'dot l'Adonai ul'zamer

l'shim'kha elyon. L'hagid ba'boker

khas'de'kha v'emul nat'kha

baleilot. Mah gadlu ma'ase'kha

Adonai m'od amko makh'sh'

votekha. Bifroakh r'sha im k'mo

esev l'hisham'dam adeh ad.

V'tarem kireim karni v'tabet eini

b'shurai. Bakamim alai m'rei'im

tish'mana aznai. Tsadik katamar

yifrakh k'erez bal'vanon yishgeh.

Sh'tulim b'vet Adonai b'khatsrot

eloheinu yaf'ri'khu. Ohd y'nuvun

b'sheiva d'sheinim v'ra'ah'na'nim

yih'yu l'hagid ki yashar Adonai

tsuri v'lo av'la'ta bo.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:

טוֹב לְהִדּוֹת לַיָּי. וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן:

לְהַגִּיד בַּבּוֹקֶר חֶסֶדְךָ וְאֱמוּנָתְךָ בַּלַּיְלוֹת:

מַה גָּדְלוֹ מַעֲשֶׂיךָ יֵי. מֵאֵד עֲמָקוֹ מִחֲשִׁבְתֶּיךָ:

בַּפֶּרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׁב. לְהַשְׁמֵדֵם עֲדֵי עֵד:

וּתְרַם כְּרָאִים קֶרְנִי. וּתְבַט עֵינֵי בְּשׁוּרִי.

בְּקָמִים עָלִי מְרָעִים תִּשְׁמַעְנָה אֲזֵנִי:

צִדִּיק כְּתָמָר יִפְרַח כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגָּה:

שְׁתוּלִים בְּבֵית יֵי. בְּחֲצֹרֹת אֱלֹהֵינוּ יִפְרִיחוּ:

עוֹד יְנוּבוֹן בְּשִׁיבָה. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:

לְהַגִּיד כִּי יֵשֶׁר יֵי. צוּרִי וְלֹא עוֹלָתָה בּוֹ:

Tov l'ho'dot l'adonai  
tov l'ho'dot l'adonai  
ul'zamer ul'zamer  
l'shim'kha elyon  
tov l'ho'dot l'adonai

l'hagid ba'boker  
khas'de'kha

l'hagid ba'boker  
khas'de'kha

v'emunat'kha ba'lei'lot  
v'emunat'kha ba'lei'lot  
tov l'ho'dot l'adonai

The song of the Shabbat day:

It is good to sing;

to praise kindness in the morning, and faithfulness at night.

Creation fills me with joy. How complex it is! How deeply  
planned.

For when violent deeds flourish like grass,

it is only that they may be transformed forever.

I will lift up my head like a mighty animal,

With eyes that herald victory, and ears that hear triumph.

The righteous flourish like date-palms.

They spring up like cedars in the forest.

The earth will nurture them and give them a place to flourish.

The enlightened remain fruitful as they age, still beautiful  
and strong

To testify that God is good, our rock, who will not fail.

PSALM 92

Barukh ata Adonai eloheinu melek ha'olam

Asher kid'sha'nu b'mitz'vo'tav v'tzivanu

l'had'lik neir shel Shabbat v' shel Yom Tov.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב:

We bless the Holiness of the universe, for sharing sanctity with us through mitzvot,  
teaching us to light the candles of Shabbat and of this holy day.

Barukh ata Adonai eloheinu melek ha'olam

She'he'khe'yanu v'kiy'manu

v'higi'yanu laz'man hazeh

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁהֵחֵינּוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

We bless the holiness of the universe,  
For giving us life, sustaining us, and bringing us to this season.

V'shamru v'nei yisrael et hashabat,  
la'asot et hashab-bat l'doro-tam b'rit olam.  
Beini uvein b'nei yisrael ot hi l'olam;  
ki sheishes yamim  
asa Adonai et hashamayim v'et ha'arets,  
u'vayom hash'vi-i shabat vayinafash.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת  
אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי  
וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם כִּי  
שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת  
הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

Israel will guard Shabbat, fulfilling it in every generation. It is a promise between  
ourselves and the divine, a sign forever that after the heavens and the earth were  
made, the power of creation remained within them and ensouled them.

## ON ROSH HASHANA:

Tiku ba'khodesh shofar, ba'ke'se  
l'yom kha'geinu; ki khok l'yis'rael hu,  
mishpat lei'lohei ya'akov.

Blow the shofar when the moon is hidden, at the beginning of the month; for that is  
the time of our holiday. It is the law for Yisrael, that this be a day of sacred judgment.

## ON YOM KIPPUR:

Ki vayom hazeh y'khapeir aleikhem  
l'taheir et'khem mikol khato'tei'khem  
lif'nei Adonai tit'haru.

On this day, atonement shall be made for you, to transform  
all your shortcomings. Before the Infinite you will be clean.

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם חֲגֵנוּ כִּי  
חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהָר  
אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יי תִּטְהָרוּ:

THE HEBREW AMIDA IS ON PAGE 84

AN ENGLISH TRANSLATION BEGINS ON PAGE 87

A POETIC REFLECTION OF THE AMIDA IS ON PAGE 16

A CONTEMPLATIVE AMIDA IS ON PAGE 17

PRAYERS OF THE MIND AND HEART NOT IN THE BOOK ARE THE MOST IMPORTANT PART  
OF ANY RECITATION OF THE AMIDA. THE PRINTED VERSIONS ARE SECONDARY.

PLEASE BE SEATED WHEN YOU HAVE FINISHED YOUR PRAYER.

Yitgadal v'yitkadash sh'mei raba, b'al'ma  
di v'rah khirutei. v'yamlikh mal'khutei  
b'khayeikhon uv'yo'meikhon uv'khayeiy  
d'khol beit Yisrael, ba'a' gala uviz'man  
kariv v'imru **amein**.

Y'hei sh'mei raba m'vorakh  
l'olam ul'almei almaiya.

Yitbarakh v'yishtabakh v'yitpa'ar v'yit  
romam v'yitnasei v'yithadar v'yit'a'leh  
v'yit'halal sh'mei d'kud'shah **B'rikh hu**.  
L'eila u'l'eila mikol birkha' ta v'shirata,  
tush'b'khata v'nekhe'ma ta  
da'amiran b'alma v'imru **amein**.

Make the God name big.  
Big and Holy.  
Do it in this world.  
This creation sprung from consciousness.  
And bring some order to this...  
Do it fast, soon, in our lives, in the days  
ahead, in the life of the people we call home.  
Everybody join with me:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי  
בְּרָא כְרַעוּתֵהּ וְיִמְלִיךְ מַלְכוּתֵהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא  
בְּרִיךְ הוּא: לְעָלְא וּלְעָלְא מְכָל בְּרַכְתָּא  
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְּאִמְרִין  
בְּעֶלְמָא וְאָמְרוּ אָמֵן:

May the name be blessed forever and ever!  
Yes, blessed.  
Blessed, whispered, sung out, shouted, honored,  
this Holy Name.  
The Name far beyond any song, poem, or  
comforting words we could ever speak.  
Everybody say: That's the truth!

R. DANIEL BRENNER

Adonai s'fatai tiftakh ufi yagid t'hilatekha.

Barukh atah adonai eloheinu v'elohai avoteinu v'imatenu. Elohai Avram v'Sara, elohai Yitzak v'Rivka v'elohai Yaakov Leah v'Rakhel. Ha' eil, hagadol hagibor v'hanora, Eil elyon gomeil khasadim tovim v'ko' nei hakol v'zokheir khasdei avot v'imahot umeivi g'ula livnei v'nei' hem l'ma'an sh'mo b'ahava. Zakh' reinu l'khayim melek khofeitz bakhayim v'khatveinu b'seifer hakhayim l'mankha elohim khayim. Melek ozeir umoshia umagein. Barukh ata Adonai, ezrat Sara umagein Avraham.

Atah gibor l'olam adonay, m'khayeh meitim atah, rav l'hoshi'a. M'khalkeil khayim b'khesed, m'khayeh meitim b'rakhamim rabim someikh no'lim v'rofei kholim umatir asurim umka' yeim emunato lisheinei afar, mi kha' mokha ba'al g'vurot umi domeh lakh melek meimit um'khayeh umatz'mi' akh y'shuah. Mi khamokha av hara' kha' mim zokheir y'tzurav l'kha'yim b'rakhamim. V'ne'e'man atah l'hakha yot meitim. Barukh atah Adonai m'khayeh hameitim.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ. אֱלֹהֵי שָׂרָה וְאַבְרָהָם. אֱלֹהֵי יִצְחָק וְרִבְקָה. וְאֱלֹהֵי יַעֲקֹב לֵאָה וְרָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֶה הַכֹּל וְזוֹכֵר חֲסֵדֵי אָבוֹת וְאִמָּהוֹת וּמַבִּיא גְּאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: זָכְרָנוּ לְחַיִּים מִלֶּךְ חָפֵץ בַּחַיִּים וְכֹתֵבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים. מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יי עֹזֶרֶת

שָׂרָה וּמַגֵּן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחִיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקִּים אֲמוֹנָתוֹ לְיֹשְׁנֵי עֶפֶר מִי כְמוֹךְ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מִלֶּךְ מִמִּית וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה: מִי כְמוֹךְ אֲב הַרַחֲמִים זוֹכֵר יִצְוֵרֵי לְחַיִּים בְּרַחֲמִים: וְנֶאֱמַן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יי מַחִיָּה הַמֵּתִים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה:

וּבִכֵּן תֵּן פַּחַדְךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂיךָ וְאִימָתְךָ עַל כָּל מַה שֶּׁבִּרְאָתְךָ וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים וַיַּעֲשׂוּ כָּל־אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבֵּב שָׁלֵם כְּמוֹ שִׁדְעָנוּ יי אֱלֹהֵינוּ שֶׁשְׁלָטָן לְפָנֶיךָ עַז בִּידְךָ וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבִּרְאָתְךָ.

וּבִכֵּן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירְאִיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ וּפְתִחוֹן פֶּה לְמִיחִילִים לָךְ שְׂמִיחָה לְאַרְצְךָ וְשִׁשׁוֹן לְעִירְךָ וְצִמְיַחַת קֶרֶן לְדוֹד עֲבָדְךָ וְעִרְיַכַת נֹר לְבֶן-יִשְׂרָאֵל מְשִׁיחְךָ בְּמַהֲרָה בִּימֵינוּ.

וּבִכֵּן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלִזוּ וַחֲסִידִים בְּרִנָּה יִגִּילוּ וְעוֹלָתְךָ תִּקְפֹּץ-פִּיהָ וְכָל הָרִשְׁעָה כָּלָה כַּעֲשֵׁן תִּכָּלֶה כִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן הָאָרֶץ. וְתִמְלֹךְ אַתָּה יי לְבַדְּךָ עַל כָּל מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁה כְּפָתוּב בְּדִבְרֵי קֹדֶשׁ: יִמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר: הִלְלוּיָהּ.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעַדֶיךָ כְּכַתוּב: וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל  
הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת  
וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבְּתָנוּ מִלִּפְנֵי לַעֲבֹדְתֶךָ וְשְׁמֶךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ.  
וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם הַשַּׁבָּת הַזֶּה

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וְאֶת יוֹם הַכְּפוּרִים הַזֶּה לְמַחֲלָה וּלְסְלִיחָה וּלְכַפָּרָה.  
וּלְמַחֲלָה-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ בְּאַהֲבָה.

וְאֶת יוֹם הַזִּכְרוֹן הַזֶּה  
יוֹם תְּרוּעָה.

מִקְרָא קָדֵשׁ. זִכֵּר לִיצִיאַת מִצְרַיִם: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֹא וַיִּגִּיעַ וַיִּרְאֶה  
וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְזִכְרוֹן מֹשֶׁה בֶן-דָּוִד  
עַבְדְּךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָלִיטָה וּלְטוֹבָה. לְחַן  
וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם.

בְּיוֹם הַזִּכְרוֹן הַזֶּה. | בְּיוֹם הַכְּפוּרִים הַזֶּה.

זִכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדָבָר יְשׁוּעָה  
וּרְחֻמִּים חוֹס וְחַנּוּן. וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

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אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מַחֲל

לְעֲוֹנוֹתֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה וּבְיוֹם הַכְּפָרִים  
הַזֶּה: מַחֲה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד  
עֵינֶיךָ כְּאָמֹר: אֲנֹכִי אֲנֹכִי הוּא מַחֲה פְּשָׁעֶיךָ  
לְמַעַנִי וְחַטָּאתֶיךָ לֹא אֶזְכֹּר: וְנֹאמַר מַחֲיִיתִי  
כַּעֲב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי  
גֹאֲלֶיךָ וְנֹאמַר: כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם  
לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ תְּטַהֲרוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רִצֵּה בְּמִנוּחָתָנוּ  
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ.  
שִׁבְעֵנוּ מִטּוֹבָךְ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ וְהִנְחִילָנוּ  
יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֻשָּׁךְ וְטַהֵר  
לִפְנֵי לַעֲבֹדְךָ בְּאַמֶּת. כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל  
וּמַחֲלָן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר.  
וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא  
אַתָּה: בְּרוּךְ אַתָּה יְיָ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ  
לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר  
אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה. מֶלֶךְ עַל כָּל  
הָאָרֶץ מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְיוֹם הַכְּפָרִים:

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אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ מֶלֶךְ עַל כָּל הָעוֹלָם כְּלוֹ  
בְּכַבּוּדְךָ וְהַנֶּשֶׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ  
וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֶזְךָ עַל כָּל יוֹשְׁבֵי  
תֵּבֵל אֶרֶץ וַיֵּדַע כָּל פֶּעוּל כִּי אַתָּה  
פֹּעֵלְתוֹ וַיִּבֶן כָּל יִצּוֹר כִּי אַתָּה יִצְרְתּוּ  
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ יְיָ אֱלֹהֵי  
יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רִצֵּה  
בְּמִנוּחָתָנוּ קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן  
חֶלְקֵנוּ בְּתוֹרָתְךָ שִׁבְעֵנוּ מִטּוֹבָךְ  
וְשִׁמְחָנוּ בִּישׁוּעָתְךָ וְהִנְחִילָנוּ יְיָ  
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֻשָּׁךְ  
וְטַהֵר לִפְנֵי לַעֲבֹדְךָ בְּאַמֶּת כִּי אַתָּה  
אֱלֹהִים אֱמֶת וּדְבָרְךָ אֱמֶת וְקִיָּם לְעַד.  
בְּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל כָּל הָאָרֶץ  
מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.



רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן  
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶכָּ לְצִיּוֹן  
בְּרַחֲמִים. בְּרוּךְ אַתָּה יי הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוֹר  
חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ  
הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךְ שְׂבָכָל יוֹם עִמָּנוּ  
וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת עָרַב וּבֹקֶר וְצַהֲרַיִם הַטּוֹב כִּי לֹא כָלוּ  
רַחֲמֶיךָ וְהַמְּרָחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִיֵּינוּ לָךְ:

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד. וּכְתוּב לְחַיִּים  
טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיִּהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל  
יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ נִאֲה לַהֲדוּת:

EVENING

MORNING

שֵׁים שְׁלוֹם טוֹבָה וּבִרְכָּה חֵן וְחֶסֶד וְרַחֲמִים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ: בָּרַכְנוּ אֲבִינוּ  
כָּלֵנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה  
לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד  
וְצִדִּיקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.

שְׁלוֹם רַב עַל יִשְׂרָאֵל  
עִמָּךְ תְּשִׁים לְעוֹלָם כִּי  
אַתָּה הוּא מֶלֶךְ אֲדוֹן  
לְכָל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

בְּסִפּוּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִפְתָּב  
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם.

בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׂפָתֵי מַדְבַּר מְרָמָה: וְלִמְקַלְלֵי נַפְשֵׁי תַדִּם וְנַפְשֵׁי  
כַּעֲפָר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל  
הַחוֹשְׁבִּים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ  
עֲשֵׂה לִמְעַן יִמִּינְךָ עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ. עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחְלְצוּן  
יְדֵיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרִי וְגֹאֲלִי.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוֹ: אָמֵן:

Bless the compassion and the truth that has sustained generations. Guide of Abraham and Sarah; guide of Isaac and Rachel; guide of Rachel, Leah, and Jacob—profound, abundant, awesome, filling all dimensions and worlds; the highest power, source of all loving deeds; honoring the courage of ancestors, and enabling that courage to inspire generations toward redemption, in love, for that is its nature. *May we be renewed, and written into life, for that is the desire of the source of all life.* Blessed is the compassion that shielded Abraham and strengthened Sarah.

Compassion's might has no limit: sustaining the living with kindness, lovingly bringing life to the lifeless; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. *Who is like this source of mercy, binding its children into life, in mercy.* Always it is the faithful source of life. Blessed is the compassion that fills matter with living spirit.

Holiness surrounds us, and all creatures, filled with this holiness, day after day proclaim the One. Blessed is holiness, the deepest power.

And so, let creation be amazed, and all its works stand in awe, and every creature be overcome by the unity that connects us all; so that all join in whole-hearted fellowship to heal and complete the design. We know, we have always known, that there is nothing, in all space and time, truly disconnected from the divine, nothing that cannot become a joyful part of holy creation.

And so, may those who serve be honored, and those who stand in awe be joyful. Give hope to those who seek integrity, and let those who yearn for good find their voice. Help all lands find joy, and fill every city with gladness, so that the light of redemption be kindled soon, in our days.

And so the innocent will see and be glad, those yearning for justice will rejoice, those who have been searching will celebrate in song; as deceit finally shuts its mouth, and evil dissolves like smoke, and the dominion of arrogance is swept from the earth.

Then a single purpose will fill everyone in creation: every heart a temple; every hill Zion; every city Jerusalem. That is the holy teaching: *The Divine will hold sway everywhere; the power of truth flows steadily from age to age, Halleluyah!*

Holiness! It is awesome, and transcends any other power. As is written, *the source of this teeming universe is exalted through justice; compassion magnifies the holiness of the divine.* Call out blessing to the sovereignty of the sacred.

We are chosen, we are loved, and we are entrusted: to lift up, to sanctify, and to bring close. Our deeds are to reflect the holy and awesome name of God.

May we share our delight in this day of rest, and in

ROSH HASHANA

this day of reminding, of hearing the  
shofar blast; for gathering in holiness,

YOM KIPPUR

this day of atonement, for forgiving, for  
resetting, for transforming, for gathering in  
holiness,

to remember the going forth from Egypt. May grace ascend within us, open our ears, open our hearts and minds: to the devotion of our ancestors, to the flame of the Messiah, to our people Israel, to all humankind. May the joy of this day thread its way into our day-to-day lives, bringing us, and all those we meet, goodness and blessing, life and peace.

## Amida for Shabbat

ROSH HASHANA

Let justice and compassion rule all the earth with honor, raised high and cherished above all things, flooding the world with beauty and strength. Let every creature know its creator, and everything that breathes proclaim: YHVH, the center of Israel, this is the center that embraces the whole.

May the power that flows through the generations help us be sanctified by what we do, and find our own share in the Torah. Let us enjoy God's good world and rejoice in help; Let us inherit, enjoy, and share the peace of Shabbat, and may we purify our hearts to serve truly, for the power is truth, and its teaching true and eternal. Blessed is compassion, core of all being, sanctifying Shabbat, Israel and this day of reminding.

May our prayers be heard and received in love, and may what we say and what we do be loving and be worthy of love. Reveal to us the path that leads us all to the holy of holies; we give thanks for the miracle of revelation.

We give praise for our lives, our souls, and for all the miracles that are with us every day, the miraculous good that surrounds us every hour, evening, morning, and afternoon. We trust completely in the good, for compassion never ends; in the compassionate, for generosity never fails. For all these we give blessing and exaltation. *May all your children be bound up into life and good fortune.* All life gives praise. May our prayers become a conduit that swiftly carry us to the time when all Israel, all peoples, serve the divine plan; when every hour and every minute is filled with peace. *May we and all your children be inscribed in the book of life, blessing, peace, and good livelihood.* Blessed is peace.

Please keep cruel words and gossip from my lips, and protect me against them. Help me be humble before all. Let my heart open to Torah and my soul find pleasure there. Erase the traps that ensnare me, and may it be soon. For the sake of your Name, for the sake of your power, for the sake of your Torah, please answer me.

May the words of my mouth and the meditations of my heart be acceptable to you,  
my Rock and my Redeemer.

Source of the harmony of the cosmos, help us bring us make peace  
among ourselves, all Israel, and all peoples.

YOM KIPPUR

May the power of renewal present in every age release the guilt of our mistakes, on this day of atonement. Clear out our mistakes and their wreckage, so we can see each other truly. As we have learned: *I, self of your self, am the one who releases your guilt, for my own sake; why should I remember your sins?* And we have learned: *I have swept your wrongs away like clouds, your mistakes like mist. Only turn to me, for I have already freed you!* And we have learned: *On this day a mending will be made for you, to cleanse you from all your mistakes. Before the Infinite you will be clean.*

May the power that flows through the generations help us be sanctified by what we do, and to find our own share in the Torah. Let us enjoy God's good world and rejoice in help; Let us inherit, enjoy, and share the peace of Shabbat, and may we purify our hearts to serve truly. For the world is surrounded by forgiveness in each generation, and without it there could be no correction, and no moving forward. Blessed is the compassion that releases suffering, forgives wrongdoing, removes guilt, year in, year out: Core of all being, sanctify Shabbat, Israel and this day of atonement.

## BEFORE READING THE HAFTARA:

Barukh ata Adonai eloheinu melek  
ha'olam asher bakhar bin'vi'im tovim  
v'ratzah v'div'rei'hem hane'e' marim  
be'emet. Barukh atah Adonai  
habokheir batorah uv'Mosheh avdo  
uv'Yisrael amo un'vi'ei ha'emet  
vatzedek.

We thank the power that guards, for choosing prophets to bring us nearer the truth, and for helping them guide us well. We give thanks for the Torah and for all true and righteous teachers.

## AFTER READING THE HAFTARA:

We thank the power that guards,  
Bedrock of all things, Righteous  
throughout time, Faithful one who  
performs what is promised, whose  
words are fulfilled, who speaks  
nothing but truth and righteousness.  
We give thanks for the truth.

For the Torah and this service, the  
prophets, this Shabbat, and

ROSH HASHANA this day of remembering

YOM KIPPUR this day of atonement,  
for forgiveness and wiping clean  
for glory and splendor. For all these  
we give thanks and blessing; truth  
is established forever!

ROSH HASHANA We give thanks to the  
Sovereignty that guides every-  
thing, for the sanctity of Israel, and  
this day of Remembering. **Melek al  
kol ha'aretz m'kadeish haShabbat,  
yisrael v'yom hazikaron.**

YOM KIPPUR We give thanks to the  
source of forgiveness for all  
generations, lifting us from our  
errors year by year—the Sovereignty  
that guides everything blesses  
Israel and this day of Atonement.  
**Melek al kol ha'aretz m'kadeish  
HaShabbat, yisrael v'yom  
hakupurim.**

ברוך אתה יי אלהינו מלך העולם אשר  
בחר בנביאים טובים ורצה בדבריהם  
הנאמרים באמת. ברוך אתה יי הבורח  
בתורה ובמשה עבדו ובישראל עמו  
ובנביאי האמת וצדק:

ברוך אתה יי אלהינו מלך העולם צור כל  
העולמים צדיק בכל הדורות האל הנאמן  
האומר ועשה המדבר ומקים שכל דבריו אמת  
וצדק. ברוך אתה יי האל הנאמן בכל דבריו:  
על התורה ועל העבודה ועל הנביאים ועל  
יום השבת הזה ועל

יום הזכרון הזה שנתת לנו יי אלהינו ROSH HASHANA

יום הכפורים הזה שנתת לנו יי אלהינו YOM KIPPUR  
למחילה ולסלחה ולכפרה.

לכבוד ולתפארת: על הכל יי אלהינו אנחנו  
מודים לך ומברכים אותך יתברך שמו בפי כל  
חי תמיד לעולם ועד ודברך אמת וקים לעד:

ברוך אתה יי מלך על כל הארץ ROSH HASHANA  
מקדש השבת ישראל ויום הזכרון:

ברוך אתה יי מלך מוחל וסולח YOM KIPPUR  
לעונותינו ולעונות עמו בית ישראל ומעביר  
אשמותינו בכל שנה ושנה מלך על כל הארץ  
מקדש השבת ישראל ויום הכפורים:

## Musaf Amida

Blessed is the compassion and the truth that gives us life; upholding the chain of generations: the power that shielded Abraham, the power that inspired Sarah —profound, abundant, awesome, sublime, surrounding and filling all dimensions and worlds.

May the source of all life remember us for life, writing us in the book of life. May we be written to live, and to protect and enrich other lives. May we be written to love, and to increase the love between all children of creation. May we be written to have peace, and to foster peace in family, community, and the entire world. Blessed is the Shield of Abraham, the Strength of Sarah.

Mighty forever! Transcending even life and death, generously offering rescue from the narrow places of fear, of emptiness. Steady source that sustains us, keep our eyes open, and our hearts outstretched. No power is greater than this wombing father, compassionately willing life to all creation. Bless You Adonai, who brings hope when all seems dead.

It is our own hands that write and seal the book of life. Things are written there that we wish we could erase, and things not written that we yearn with all our hearts to add. But we have no power over the past; it is only your glory that shines through time and space. Therefore,

### ROSH HASHANA

Thank you for this day of remembering, a celebration of how awesome is the universe we live in. Thank you for this Rosh Hashana, a day of committing to the sovereignty of morality and hope. Thank you for the day of shofar blowing, awakening us to the blessings surrounding us and the blessings we are. Thank you for this holy Shabbat, a permanent reminder of how we are part of a beautiful creation. And thank you for the blessings of a happy new year.

### YOM KIPPUR

Thank you for this day of atonement, when the weight of the past is lifted from us. Thank you for this Yom Kippur, when destructive vows and patterns can be annulled, and distortions and obstructions can be lifted from our vision. Thank you for this holy assembly, in which we can see the true, bright shining of ourselves and others. And thank you for this holy Shabbat, a permanent reminder of how we are part of a beautiful creation.

We acknowledge you as our center, our creator, and our hope. Keep us mindful of the miracles that surround us every moment, that we may live in gratitude and hope.

Inscribe us and all Israel in the book of life, blessing, and peace, honorable livelihood, for good lives and for peace. Bless you, source of peace.

בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ:

Bar'cheinu avinu kulanu k'ekhad b'ohr panekha.

Beloved, bless all of us as one in the light of your presence.

**אֲדוֹן עוֹלָם** אֲשֶׁר מָלַךְ. בְּטֶרֶם כָּל יִצִּיר נִבְרָא.  
 לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל. אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:  
 וְאַחֲרֵי כָּלֹת הַכֹּל. לְבַדּוֹ יִמְלֹךְ נֹרָא.  
 וְהוּא הָיָה וְהוּא הוּהָ. וְהוּא יְהִיָּה בְּתַפְאָרָה:  
 וְהוּא אֶחָד וְאֵין שְׁנִי. לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.  
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית. וְלוֹ הָעוֹז וְהַמְשָׁרָה:  
 וְהוּא אֱלֹי וְחִי גֵּאֲלִי. וְצוּר חֲבִלִי בַּעֲת צָרָה.  
 וְהוּא נָסִי וּמְנוּס לִי. מִנֶּת כּוֹסִי בְּיוֹם אֶקְרָא:  
 בְּיָדוֹ אֶפְקִיד רוּחִי. בַּעֲת אִישָׁן וְאַעֲרָה.  
 וְעַם רוּחִי גְּוִיָּתִי. יִי לִי וְלֹא אֵירָא:

**Adon olam** asher malakh  
 b'terem kol y'tzir nivra  
 l'eit na'ssa v'khetzo kol  
 azay melek sh'mo nik'ra

**V'akharei** kikh'lot hakol  
 l'vado yimlokh norah  
 v'hu hayah, v'hu hoveh  
 v'hu yih'yeh btifara

**V'hu ekhad** v'ein sheini  
 l'hamshil lo l'hakhbirah

bli reishit b'li takhlit  
 v'lo haoz v'hamisra

**V'hu eili** v'khai goali  
 v'tzur khevli b'eit tsara  
 v'hu nisi umanos li  
 m'nat cosi b'yom ekra

**B'yado** afkid rukhi  
 b'eit ishan f'a'ira  
 v'im rukhi, g'viyati  
 Adonai li, v'lo iyra.

Power of the universe, reigning before anything existed: when all was made as it willed, its sovereignty was declared.

And after all is finished, that awesome power will reign alone, in splendor She was, He is, It will be.

There is only One, no second compares or accompanies; without beginning, without end, origin of all energy and design.

This is my strength. This frees my life. My solid rock in troubled times. My banner, my sign, my miracle, that fills my cup when I call.

I place my soul in its hands, when I sleep and when I wake: my soul, and my body as well. Adonai is mine; I will not fear.

גמר חתימה טובה!